

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

JACKSON, MISS., April 16, 1931

NEW SERIES
VOLUME XXXIII. No. 16

THE WOMAN'S MISSIONARY UNION

Jackson, Miss., April 7-9, 1931

Walton E. Lee

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On Tuesday night, April 7, at 7:30 o'clock Mrs. A. J. Aven called to order the 53rd annual Convention of the Woman's Missionary Union of Mississippi, in the auditorium of the First Baptist Church of Jackson.

The choir of the church effectively rendered the Hallelujah Chorus.

"Have Faith in God" was the scriptural foundation of a most helpful devotional message by Mrs. T. E. Stephens, formerly Louisiana but now of Jackson.

Bro. Wayne Alliston led in prayer.

The address of welcome was made by Mrs. A. B. Smith, which was felicitously responded to by Mrs. D. M. Nelson.

The President appointed the following committees:

On Registration: Mesdames W. O. Rea, E. G. Peatross, O. B. Taylor, E. W. Gibbons, C. C. Apblewhite, V. J. Stricker, W. F. Bond, C. W. Robinson, Purser Hewitt and John Carroll.

On Courtesy: Mesdames V. E. Boston, John Measells, E. C. Butler, H. L. Simmons, D. M. Miller and J. N. McMillen.

On Memorials: Mesdames W. A. McComb, Ira Evanson, W. H. Thompson, A. L. Emerson, H. L. Spencer and Miss Willie Allen.

On Messages: Mesdames C. W. Robinson, P. L. Lipsey and Misses Nettie Ree Traylor and Una Montgomery.

On Resolutions: Mesdames H. F. Broach, I. L. Toler, D. M. Nelson, J. N. Berry and Miss Jennie Watts.

More than a score of young women in training in the School of Nursing in the two Hospitals of the city, having been organized into a Grace McBride Y. W. A. Circle, were presented to the Convention in their uniforms. They sang sweetly a song, the words of which were composed by Miss Margaret Lackey and dedicated to the honor of Grace McBride, who died as a nurse in Siberia in the Red Cross service.

The address of Bro. W. E. Holcomb on Stewardship was very practical and eminently scriptural and evidently met with a response by the large audience. The doctrine of stewardship rightly understood and rightly applied will solve all our financial problems, declared Bro. Holcomb. It is not that Baptists have not the money for all needs in our denominational work but an unwillingness to use it as God directs, further declared Bro. Holcomb.

The message of Dr. W. E. Sallee was a recitation of happenings in his experience of more than twenty years as a missionary to China. These showed an anxiety on the part of the Chinese to hear the gospel and an earnest plea was made to send it to them. Dr. Sallee is now the Home Secretary of the Foreign Mission Board, giving his time in an effort to arouse a deeper missionary spirit among the Baptists of the South.

A quartette by three members of the faculty of Mississippi College and Dr. B. H. Lovelace, Pastor of the Clinton Church, was greatly enjoyed.

The benediction by Dr. H. M. King closed this enjoyable and profitable session.

Second Day—Morning Session

A two hour conference period preceded the regular program of today's opening session. The conference on Stewardship was under the direction of Mrs. Herman Dean, the state leader. The Personal Service conference was conducted by Mrs. R. A. Kimbreugh. The opportunity for asking questions about the problems back in the local societies was given and the hours proved interesting and profitable. The conferences were largely attended notwithstanding the early hour of meeting.

"Joy to the World" had been selected as the Convention hymn and was sung heartily at each session opening. Bro. Geo. W. Riley led in prayer.

At the last meeting of the State Board the resignation of Miss M. M. Lackey was accepted after a service of twenty years as the Corresponding Secretary of the Woman's Work in the state. In lieu of her usual annual report at this session Miss Lackey brought a resume of the work during her long connection with it. She likened her message to the book of Deuteronomy, which is Moses' record of his leadership of the children of Israel. It was an interesting history and record of stewardship faithfully rendered by this leader.

Miss Traylor's Report

The program seemed appropriately arranged to provide for the report of Miss Fannie Traylor to immediately follow the resume of Miss Lackey, Miss Traylor being her successor.

The President called attention to the fact that in 1915 Mrs. Geo. W. Riley presented Miss Traylor as the newly chosen Young People's Leader of the W. M. U. and Mrs. Riley was given the privilege of presenting Miss Traylor this morning as the new Corresponding Secretary, which she did in well chosen words. The large assembly rose in recognition and reception of Miss Traylor.

Miss Traylor in addition to presenting her report as Corresponding Secretary presented also her six months' report as Y. P. L., served before assuming her new duties. The report as Corresponding Secretary covered only three months but is full of encouraging achievements. Miss Traylor has as collaborators and helpers 69 Association Superintendents and 8 District Chairmen. These with their Young People's Leaders have organized since Jan. 9th, 12 R. A. Societies, 15 G. A.'s, 14 Y. W. A.'s and 13 W. M. U.'s, making 63 new organizations this quarter. There are now 63 full graded unions in the state but only three were A-1 in 1930, Tylertown, Greenwood First and McComb First. The winners in the Tithing Story Contest are as follows: Y. W. A., Effie McDonald, Clinton; G. A., Ione McDonald, Clinton; R. A., Thomas B. Rand, Jr., McComb First; the Sunbeams, Janice Williams, McComb First.

Special emphasis is being laid upon the enlistment of Tithers and the report showed that in the 392 organizations making report during the first quarter of the new year there are 1,406 tithers—255 young people and 1,750 women. When all reports are in this number will be largely increased.

Committee Reports

The members of the local entertainment committee were presented by Mrs. D. C. Simmons,

the general chairman. The splendid hospitality the Convention is receiving in this good city is due to the faithful untiring efforts of this committee.

A number of visitors were recognized, as were the Pastors in the assembly.

The President's Message

An outstanding feature of every Convention is the message of the President, and the message of Mrs. Aven this morning was listened to with rapt interest.

—o— Afternoon Session of the second Day

After a brief devotional service the regular program was resumed.

Departmental Reports

Mrs. D. M. Nelson, the College Correspondent, reported 639 Y. W. A.'s among the college students in the state as follows: Blue Mountain, 169; Woman's College, 235; Hillman, 43; M. S. C. W., 129; State Teachers, 20; Clarke, 38. Thirteen study classes have been conducted.

The report on the Training School was by Mrs. J. L. Johnson. Three students are in the Training School in Louisville this year: Misses Frances Landrum, Milbry Guest and Ruth Ford. Miss Landrum is a Senior and has been chosen Young People's Leader in Mississippi. The Training School has had an enrollment this year of 110. Miss Carrie U. Littlejohn has been elected Principal. The girls from Mississippi applying for scholarships next session are Misses Arda Stringer and Lula Montgomery, the report showed.

The winners in the Tithing Contest were recognized and the awards made by Miss Traylor.

The report on Stewardship was made by Mrs. Herman Dean, the Leader in the state, who offered the young people in the Tithing Contest as a striking demonstration of the effectiveness of the work.

Miss Margaret Buchanan's report on Mission Study showed a year full of activity in this work, which explains the announcement made that the women of the state have contributed more than \$7,000.00 to Home Missions in the week of special prayer recently observed, which is \$2,000.00 more than their goal.

A Mississippi Baptist Convention would be incomplete without an address by Dr. R. B. Gunter, and his address this afternoon on Christian Education proved a very high point in this Convention.

The financial situation of the Baptist schools of not only Mississippi but throughout the country is very acute and many of them are threatened with being closed. It is because the people have not realized the importance of these institutions evidenced by the contributions to Christian Education amounting to only 34c per capita, declared Dr. Gunter.

Margaret Memorial

The Margaret Memorial service conducted by Mrs. Ned Rice was featured by a tribute to all the "Margarets" in the Convention, a list of whom was read, and particularly to Miss Margaret Lackey. An acrostic of the name was formed by the eight district chairmen in the state taking the part suggested by the letters and in addition to paying a tribute to the long faithful service of Miss Lackey made a con-

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Thursday, April 16, 1914

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BOOKS WHICH MAY HELP AT THE FAMILY ALTAR

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In our last article we recommended the Daily Bible Readings suggested in the Sunday School, the B. Y. P. U. and the W. M. U. Quarterlies as good help for those holding Daily Family Prayer. We also suggested the reasons for making the recommendations. However, these suggested scriptures may not meet all the need of the family altar. They are brief, having no comments. Also they are suggested on the basis of their power to inform rather than for their devotional value. So they may be less adequate than many books which have been prepared especially for use in Family Worship. Since this is true we are offering below a brief Bibliography of the many books on the subject.

Before mentioning the books which may help at the Family Altar we want to call attention to two books which will help Pastors and other religious leaders in their study of the question of the home and its religion. First, here is a book entitled, "The Christian Family" by Dr. George Walter Fiske, Professor of Religious Education Graduate School of Theology, Oberlin College. It is published by the Abingdon Press and sells for \$1.50. In sixteen short chapters the author faces the modern family problems most of which have been created by the changing social and economic conditions. He offers Christ in the Home as one of the ties which may help save our homes and thus our nation. One or two of the assumptions and conclusions of the book seem to me to be overdrawn, yet the book is of real value in a study of the home from this angle. His discussion is clear, vigorous, and effective. His store of information will be of real value to the minister or other speaker.

Here is another book wearing the title, "Fire-side Talks For Family Circle" by Rev. Albert W. Beaven, D.D., and published by the Judson Press and sells for \$1.25. These chapters are a series of addresses which the author delivered to his own congregation. In the first five chapters he discusses the religious life of the home, and two of them deal strictly with the Family Altar. The remaining ten chapters deal with other practical phases of the home life. This book will be of genuine help to any Pastor or parent who is seriously trying to help with the problem of the modern home.

Now here are two books which contain only prayers. There is not much theory or discussion of the question. Just recorded prayers. Personally I am not enough of a High Churchman to recommend any prayer to be read in the place of spontaneous expression of the heart feelings. When I was courting I could not get much kick in memorizing poetry to recite to my girl—I won her by telling her in my own language. However, to read these books will help one in his phraseology and ideas in praying. They will also broaden his range of motive in devotion.

One of these little books has the attractive title, "Talking With God" and is advertised as "A Book Of Prayers For Many Occasions". It is edited by Mr. Alfred Franklin Smith and is published by the Cokesbury Press and sells for 50 cents. The author has collected prayers which have been written by leaders of various religious bodies of America. Indeed there are a few prayers by Jewish Rabbis. The topical index in the back will help one who really wants to help his praying by reading the prayers of other people on a given theme.

The other book of prayers was written by Dr. Edwin Hamlin Carr and is entitled, "Let Us Give Thanks". It is published by Fleming H. Revell Company and sells for \$1.25. The author has grouped his prayers and prayer thoughts in convenient chapters, each chapter containing prayers for special occasions, seasons, persons, etc. For example, here is a group of prayers for Passion Week and another for Christmas Week and still another for Girls and Boys and one for Adults, etc. Here is still another of Blessings for the table. These two books might happily be used as a crutch to help one on to walking—but the soul will eventually get its own strength and balance and then the crutch will be in the way.

But we must turn to the subject in hand, viz., some books which will assist us in our worship at the Family Altar. There are many, many books on the subject and we have only a few which we can personally recommend.

The first we mention will naturally be "Daily Devotions" by Dr. W. B. Crumpton. This is the Southern Baptist Classic, especially so in Mississippi and Alabama. The author and the book are too well known to require further mention.

Here is a little book, "Walking With God" written by Dr. Coston J. Harrell, published by the Cokesbury Press and sells for about \$1.00. The plan is to take a scripture and then give a "brief, simple and vital" discussion of the same. The author has done well what he attempted. They are thoroughly devotional and their brevity with this makes them very adaptable for use at the Family Altar. They have fine illustrations and seed thoughts for sermons.

A layman, Mr. L. D. Palmer, has edited a little book which he named, "Aid And Guide To Family Worship". It is published by the Publishing House Of The Methodist Episcopal Church, South, and sells for about \$1.00. There are no comments. The order in each lesson is the Scripture first and this is followed by a song and then a suggested prayer, if the user feels the need of same. The general arrangements in the chapters is unique. Each chapter has eight lessons and is captioned by the name of one day in the week. The idea is to have four morning and four evening lessons for every day in the week. In this way there is a program of worship for four weeks—that is one each for morning and evening worship. The last 50 pages contain a collection of Bible Prayers, and prayers for special occasions and also the ten commandments with collations of scripture with every commandment. I had expected to pass this book on to a Methodist Pastor friend but since reading this chapter on the ten commandments I think I will have to keep it—I need this.

Now here are two little books by Dr. Amos R. Wells—author of Peloubets Notes. This announcement will prejudice many readers in favor of the book at once. The first of these books was prepared especially for family worship. The book is attractive in appearance and wears the title, "Think On These Things". It is published by W. A. Wilde Co. as is the other books by Dr. Wells and each sells for \$1.50. It is a book of "Daily Meditations For The Year". The plan is to give a lesson reference to be read from the Bible and then a key verse is quoted on the page. Following this the author gives a brief discussion of the verse and the program is concluded by a written prayer which may be used if the reader feels the need for the printed prayer. A fine feature of the book is the splendid selection of subjects the author makes for each verse. The only weakness is the lack of index or table of contents. This is occasioned by the fact that it was prepared only for family worship and not for use by ministers and other workers.

The second book of Dr. Wells referred to wears the title, "Walk In His Ways" and is published by same author as above and price is same. The weakness of the former volume is corrected here and we have table of contents and also an Index of Scriptures used. The latter book does not contain scripture references to be read from the Bible as does the former book and is therefore not as good for Family Worship as the former. However, the whole devotional given is based on the verse used with each and is inspirational and spiritual throughout. This book is more adapted for use by leaders for it is a "veritable storehouse of helpful material for private devotions, class leaders, public speakers, and those who take part in prayer-meeting or for family worship."

For illustration and devotional exposition these books by Dr. Wells are excellent. Every Pastor who does not already have them will want them. Every parent who needs help for Family Worship will find them very helpful for that purpose.

Here is a book compiled and edited by Wade Crawford Barclay. It is entitled, "A Book Of Worship For Use At The Table Every Day In The Year". The plan of the book is fuller than the average. First it contains a "verse for the

day". This is short and appropriate and is be memorized by the family. How fine feature is! This is followed by a "Lesson For The Day" which is exactly parallel to the verse for the day. The scripture is quoted in full which saves time at worship. After the scripture an apt quotation of prose or poetry from some eminent author and which bears on the scripture used. This is followed by a suggested prayer which may or may not be used. This is one of the fullest and most complete books for the purpose.

Another attractive feature of the book is that several days of scripture and lesson are gathered under one general heading. For example, the first several weeks on the general subject of Inspiration. This is followed by the subject of Loyalty. Each day's readings also has a special subject and these are indexed in the back of the book. This makes the book very helpful to those who want to use the material for public speaking etc. This would be a good book for every Church Leader and Minister. But, its special value is in its suitability for Family Worship.

The last book we will mention is the most heart gripping we have seen. The title is "Streams In The Desert" published by the Oriental Missionary Society of Los Angeles and sells for \$1.50. The author, Mrs. Chas. E. Cowman was a missionary to the Orient for years and due to ill health of her husband they were forced to return to America. Since the return the wife has been dark much of the time. They have walked by faith. In their distress they have sought help from the Word and have received much comfort. Because of their own circumstances many have come to them for succor and spiritual help. All this has greatly enriched their spiritual experiences. You will be surprised to find so much comfort and spiritual help in the Bible as the author reveals in this book.

The plan of the book is to give a verse of scripture followed by discussion and quotations. This often contains quotations of the choicest poetry for spiritual help you can find. In fact the book is a veritable storehouse of rich illustration and poetry. The family who reads this book day by day for a year will be stronger Christians and sweeter spirits.

Any of the books referred to in this article may be purchased of the Baptist Book Store in your own state or from The Judson Press, 110 McGee Street, Kansas City, Mo.

—BR—

DEVOTIONAL

"I have set Jehovah always before me: because he is at my right hand, I shall not be moved" Unmoved and immovable. This is the righteous heritage and position of every child of God. The influences of evil may surge about us like a storm; the waves of adversity may buffet us like the surf lifted by the winds; but the child of God remains unshaken in faith and in his allegiance and obedience to his Master. This however is conditioned upon a true conception of God and the fixed attitude of mind and heart toward him. David said I have set Jehovah always before me. There must be steady and constant contemplation of Him. He is the lode star of our lives. He is the object of our admiration and worship. We cannot dismiss Him from our minds. We cannot leave him out of our contemplation and our plans. His will must be the law of our lives. We must forget self in our adoration of Him. If He is at our right hand, He will do our fighting for us, for we will be at his left, protected by his shield while His right arm is free to strike for our safety and deliverance. Unmoved in our immortal souls; undisturbed by fear or anxiety. And unmoved from our position of safety under his buckler.

Jesus saves forever, I shall not be moved, He will leave me never, I shall not be moved. On his grace relying, I shall not be moved, For his love undying, I shall not be moved.

—BR—

Dr. Ernest N. Walne, for forty years a missionary in Japan, is visiting for a while in California. He is a son of the late Dr. T. J. Walne, one of the faithful mission secretaries. Mississippi Baptists have followed and honored.

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Thursday, April 16, 1931

Housetop and Inner Chamber

There were 29 additions to Bellevue Church in Memphis April 5, seventeen of them by baptism.

Is there anybody in your church or your community that you would not feel comfortable sitting next to in heaven?

P. J. White of Shanghai College does not think so highly of the president of China, Chiang Kai Shek having joined the church, since he divorced three women and married a fourth.

Prof. J. C. Trussell and wife give up the work at Tippah Agricultural High School, where he has been superintendent for several years, to accept similar work at Kossuth, where the Alcorn County School is located.

If a church bulletin helps to maintain the spirit of the people and keep them interested in their local work, then surely the state paper which represents the broader fellowship will serve a similar and larger purpose.

Mention was made in the Record recently of the plan by which some of our state papers substitute the contents of a local church bulletin for one page of the regular issue, running off only enough of these to supply the membership in that particular church. We did not mention that the Baptist Messenger of Oklahoma has followed this plan since January first.

People sometimes fool themselves into thinking they are building great church houses to the glory of God when they are erecting them to their own pride and vanity. If it were for the glory of God they would be as willing to put it into the building of a house of worship in a mission district where the poor meet for worship, or those who are less able struggle to build a house in which to serve God.

Religious zeal in the middle ages spent itself in a useless endeavor to recapture the tomb of Christ; and crystallized into a great building movement which dotted Europe with costly and beautiful cathedrals which have become the show places for travelers. And today we seem to be following in their steps by devotion to pageantry and ritual and building more expensive church houses, while the people starve or go to the devil.

Christ My Only Necessity is the title of a recent volume published by the Sunday School Board of Nashville, compiled and edited by Mr. Frank H. Leavell. It contains the program of the second All Southern Student Conference held in Atlanta Oct. 30-Nov. 2, 1930. It is an album of pictures of those making the conference, with the addresses of the speakers apparently reported in full. Those who attended the conference will be glad to get a copy; and those who did not will be greatly interested in seeing the inner workings of the meeting and catching its spirit by reading these addresses.

Our people in Mississippi have not known so well Dr. R. T. Vann of North Carolina, but he has been for many years a well known figure at almost every meeting of the Southern Baptist Convention. Most of us who saw him there have never heard him preach. But many will be glad to read his new volume of sermons, entitled "The Things Not Seen", because of the first sermon in the book being on that text. And nobody will be disappointed in reading it. Indeed you will not get far before your heart is deeply touched and moved, and your soul fed. He is faithful in interpretation, apt and rich in the proper kind of illustration, and noble in purpose. The subjects cover a wide range, all of them truly biblical, and edifying. Great good will surely come of their being widely read. The volume is published by the Sunday School Board in Nashville and sells for \$1.50.

Druid Hills Church, Atlanta, received 54 members in March, nineteen of them by baptism.

Dr. L. L. Gwaltney has served twelve years as editor of the Alabama Baptist, and those Baptist yellowhammers want him to go right on with the same work.

It seems that there are more Baptists in the state of Georgia than there are in Great Britain and Ireland. May their tribe increase on both sides of the Atlantic.

The students in Practical Activities Department of Baptist Bible Institute report for week ending April 4, professions of faith 53, assignments met 213, sermons and addresses 91, people attending services 927, people dealt with personally 193, gospels and tracts given out 1,358.

Singer R. A. Walker writes: Evangelist B. R. Lakin and I have been in Ohio and West Virginia for our past four campaigns. We have had 435 additions in these meetings. We close here tonight and begin with the Akron Gospel Tabernacle, Akron, Ohio, April 12th. The tabernacle will seat 3,000 and we expect a great meeting.

Indiana has a new anti-lynching law, providing that if a sheriff or deputy permits a prisoner to be taken from him and lynched, the officer is suspended by the governor. If the officer is shown to be derelict in duty, he is guilty of a felony. The county is also made liable for damages paid to the heirs of the victim.

The W. M. U. Convention in Jackson last week voted to set \$10,000 as their goal for a state mission offering in September. No such amount has ever been undertaken by the women for this cause, but they are going from strength to strength, and there is no reason to doubt that they will do what they undertake. In March of this year when they observed the week of prayer for Home Missions, they set \$5,000 as their goal, and already over \$7,000 have come in. If the rest of us would mix prayer with our giving, both would accomplish more.

If any further proof were needed that Mr. Raskob forsook the Republican party for the sole purpose of trying to saddle the Democratic party with the liquor business, it was given in the letter from him which appeared in Monday's papers of this week. In all other matters he makes no issue with the Republicans, and does not in any way adhere to the traditional attitude of the Democrats toward the tariff. He is for robbing the poor for the benefit of the rich as much as any tariff baron ever was. He wants the Democratic party to make its campaign on the issue of changing the prohibition amendment. So far he has found nothing but opposition to his proposal among Southern Democrats.

Crystal Springs: At the monthly conference yesterday reports from heads of departments show that for the past month the average Sunday School attendance was about 250; average attendance in the five B. Y. P. U.'s about 75; average attendance in W. M. S. about 55. Special offering for Missions in the Sunday School on March 29th, \$61.00; special offering, by the women, for Home Missions during Week of Prayer, \$71.00. The church treasurer reported \$140.00 sent to headquarters during the month for missions and benevolences, also that all current expenses had been paid and a small balance left for the new month. Good attendance at the regular church services. Three additions, by letter, Sunday evening. We are to have the B. B. I. singers on Thursday night, April 16th. Our revival begins July 15th. The pastor has been asked to do the preaching and Mr. Otis Thompson is to lead the music.—T. W. Talkington, Pastor.

Dr. R. Q. Leavell of Gainesville, Ga., assists in a meeting at Jackson Hill, Atlanta, beginning April 20.

Brother C. O. Estes of Brooksville assisted his brother, Pastor E. D. Estes, in a good meeting at Central Church, Little Rock, Ark. There were six additions.

Wm. Lowrey Compere accepts a call to the churches at Taylorsville and Summerland and is already at Taylorsville. He has done an excellent work as assistant pastor at First Church, Laurel.

At the editor's request a number of brethren and sisters sent in interesting news items for the Record which we appreciate. We hope they who did and those who didn't will not wait for a personal invitation before sending in more news.

The meeting in First Church, Houston, Texas, in which Evangelist T. T. Martin assisted Pastor J. B. Leavell resulted in 77 additions to the church. There were also 125 professions of faith in two high school mass meetings. Brother Martin has been many years in the evangelistic work and still doing a great service.

We learned at the W. M. U. Convention last week that arrangements have been made to hold the South Mississippi Baptist Assembly in July at Mississippi Woman's College. This will be a welcome announcement to the many people who remember the fine programs and the excellent entertainment provided here a few years back.

There is an organization of business men in Chicago to promote prohibition as a help to business. Why should not all lines of business in the United States combine to protect themselves against the return of the saloon? Those interested financially in the liquor business are willing to spend millions to repeal the Eighteenth Amendment. Why should not all other lines of business combine to keep the Amendment, for the sale of liquor would take millions out of other sales in every kind of business.

Dr. M. E. Dodd has been nineteen years with First Church, Shreveport. Here are comparative figures which are inspiring: A membership of over 4,000 as compared to the small group of 300 which greeted him nearly two decades ago. A Sunday School enrollment of 2,517 now as compared with 275 then. Raising more than \$100,000 per year now as compared to \$6,000.00 then. A grand total of over \$2,000,000.00 raised for all purposes in the nineteen years.

For the past eleven months the receipts of the Foreign Mission Board of the Southern Baptist Convention have been \$755,164.12, as compared with \$907,632.53 for the same period a year before. There was a loss in gifts through the program, also in designated gifts and in gifts directly to the debt. The Lottie Moon offering of the women was about the same as the year before. In Mississippi there was a drop in gifts to Foreign Missions from \$43,945.16 to \$36,364.76. The Lottie Moon offering was a little larger than the year before.

The will of Mr. H. A. Moore of West in Holmes County is said to leave \$250,000 to the state to build a hospital in Jackson, on condition that the state give an equal amount for the same purpose. You will remember that the state constitution forbids anybody to will any amount to a religious organization for a purpose like this. Are we atheists? No, it was done in a spasm of fear. And it ought to be changed. Right now we know a preacher and his wife in Mississippi who are in good health and of sound mind, who have no children, and wish to bequeath their property to religious and charity work, but they cannot because the constitution of the state deprives them of that religious liberty. Like Johnnie Sands we have tied our hands so that we can't help any religious cause in this way. But if you desire to leave your estate to promote horse racing, that's different. You cannot will your property to educate young men or women in a Christian school.

Editorials

OUR WOMEN

The few men who attended the State W. M. U. Convention in Jackson last week felt great joy and pride in the work of these women. The program was well prepared and splendidly executed. There is little "business" in their meetings and so they have nothing to do but to work. They began on Tuesday evening, and closed out Thursday at noon; and there was no slack in the traces, and not a dull hour in the whole proceedings. The provision for entertainment had been as well looked after as the program and it was an uninterrupted flow of instruction and inspiration from start to finish.

The same officers are kept in responsible positions long enough for them to know how and carry on without confusion or hesitation. There was enough of variety in the menu to satisfy the needs of all and to honor and advance every department of the work. The machinery operates with such noiseless nicety that you are unconscious of machines. All committees seemed to function without obtruding themselves on the Convention.

There were nearly twice as many messengers and visitors registered as are ever registered at one of our State Conventions. Wish we could learn how it is done. At the first session the floor of the auditorium of the First Baptist Church was filled and there were people in the galleries. And they stayed well to the end, and stayed in the house, although the weather was beautiful outside.

The speaking left nothing to be desired. Even the mere men who were permitted to speak did mighty well. Among these were Mr. W. E. Holcomb, Dr. W. E. Sallee, Dr. R. B. Gunter, Dr. J. W. Beagle, and Superintendents Wayne Alliston and O. C. Miller.

But there were no scriptural limitations upon the women, and they were at home among their friends. We do not see how the work of the past years could have been summed up better than it was done by Miss M. M. Lackey, the Secretary for many years. And Miss Traylor was up to everybody's expectations in her report. The President, Mrs. A. J. Aven, presided with her accustomed grace and spoke with her accustomed dignity. Miss Mallory's addresses were thrilling, filled as they were with illustrations from her recent visit to South America and an earlier visit to China and Japan. There were others who spoke more briefly but no less forcefully.

The music was good throughout. The meeting was without any unpleasant incident. Those who came to the meeting went away with a song on their lips. And those who remain in Jackson have a song and a prayer in their hearts.

—BR—

ATTENTION DELEGATES TO SOUTHERN BAPTIST CONVENTION, BIRMINGHAM, MAY 13, 1931

—O—

All delegates expecting to lodge in the homes of our city are requested to send us their names as early as possible. All assignments will be made as delegates reach the city. Those coming in autos should report at the auditorium, Eighth Ave. and 20th St., N. Those arriving on trains will be met by reception committees, who will direct them to the auditorium. The assignment committee will then take care of them.

All those expecting to stop at hotels should make their reservations in the hotels by correspondence with said hotels. This arrangement is better. Any person or persons meeting with any difficulties in obtaining hotel rooms or lodgings will be cared for at the assignment booth at the auditorium. If our visiting friends will govern themselves accordingly we will be greatly accommodated in our efforts to see that everyone is properly cared for. All communications should be addressed to Dr. J. R. Hobbs, General Chairman, 527 North 22nd St., Birmingham, Ala.

BOOK WITH SEVEN SEALS

The fourth chapter of Revelation, which we have sought to interpret in former articles, gives us a picture of the throne of God, symbol of his authority, and all that surrounds it. The fifth chapter, to which we now come, introduces God's attitude toward man, and method of dealing with man, with the whole sinful human race.

Only one feature of it can now be considered, namely, God's desire to reveal Himself to men, and man's inability to receive the revelation. John expresses it in these words: "I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals". We repeat that here is shown God's purpose and desire to communicate with man, and the inability of man to receive the revelation.

Take up the description in detail. It is our conviction that if we can but understand the words in this book they are as precise in their meaning and value as a mathematical figure or a chemical formula. Every word in it has its value which cannot be omitted without loss. He that adds to it will have added to him the plagues which are written in this book. And if any man take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the Holy City which are written in this book. We may not know the meaning of it all, but we may not purposely omit any of it.

The very significance of the word book is that there is desire and purpose to impart information. That is what books are for and have always been for, to reveal the thoughts of the writer and make known something which will be of use to the reader. Here God on the throne is offering to the world a revelation of Himself, his will, his nature, purpose, attitude to men, his plan for their welfare. All that God does is for this purpose. Men speak of their lives as an open book. Here is a book but it is not yet open.

It is a book "in the right hand of Him that sat on the throne". That is it is extended to man, offered or proffered to him, because it is the desire of God to reveal all to men. Paul said, "It is the will of God to make known what is the riches of the glory of this mystery". Jesus said, "There is nothing hid, save that it should be manifested; neither was anything made secret but that it should come to light". Again he said, "I have not called you servants but friends, for all things that I heard from my Father I have made known to you". God is seeking in every way possible to reveal himself to man, by creation, by His Book, His Spirit and His Providence. "All history is His story".

That God would give to us a complete revelation, full knowledge, is shown in the words "written within and on the back". Both sides of the paper or parchment or scroll are full. There is no page on which he has not written. God has nothing in reserve. He will tell us all we are able to hear. To be sure he has regard to our ability to receive, our degree of development, our capacity and receptivity. But God is light, and the light will shine wherever it is permitted to enter.

But this book or scroll is sealed with seven seals. The natural inability of man to know God is and has always been evident. The degraded heathen in Central Africa said to Dan Crawford, when he tried to tell them about God, that God was angry with them, for he never spoke to them. The court preacher at the Palace in Jerusalem was told Go ye and say to this people, Hear ye indeed and understand not, and see ye indeed but perceive not. To them were given the oracles of God, but they were of no use. Their eyes were blinded and their ears were heavy.

A questionnaire was prepared and sent to the teachers of science in American colleges, asking them to give their views as to the personality of God and similar subjects. Most of them replied that they knew nothing about Him. From the highest to the lowest; from the wisest to the most ignorant, it may still be said, "Make the

heart of this people fat, lest they see with their eyes and hear with their ears, and understand with their heart, and turn and be healed". It is still true that the world by wisdom knew not God. "Your iniquities have separated between you and your God, and your sins have hid your face from you".

The seven seals means that the knowledge of God is completely kept from man. The hindrance without the divine interpretation the wisest of men must say, "Thou art a God hidest thyself O God of Israel, the Savior". 45:15. Or with Job, "Behold I go forward, he is not there; and backward but I cannot perceive him: on the left hand where he doth walk but I cannot behold him: he hideth himself on the right hand, that I cannot see him". We are helpless unless He himself shall remove the darkness.

WHAT DO YE MORE THAN OTHERS?

This question of Jesus came to mind a few days ago when we were listening to a good address on Christian Education. The connection of Jesus seemed to fit in mighty well with the subject being discussed and might not be bad text for a commencement sermon, or for us to think over who believe in and advocate Christian Education.

Of course it fits more than this one phase of Christian life and service. Come to think of it we do not know any phase which it does not fit nor any department of life where the question is not appropriate. Jesus was setting the standard for Christian life, in this sermon on the mount. He was saying the ordinary standards and ideas were not satisfying to nor sufficient for the Christian. Other folks (the Gentiles) demanded goodness or righteousness up to a certain measure or point, and some of them complied with them. They were good to those who were good to them; they were willing to give those who would give to them, forming a sort of exchange for Christmas presents. But beyond this—nothing doing.

But Jesus shows that God expects more of us. The world expects it of us, and we should expect it of ourselves. Unless we do more than others what's the use? What reward have you? In what other way can we justify our existence? If Christianity does not have a higher ethical standard and a mightier moral motive, what is the use of Christianity? If other religions, or no religion, can produce as good men, leave the field to them: If a lodge can produce as many a community, can renovate the lives of as many people, can project its beneficence as far as a church, then why insist on having a church? If beneficence and philanthropy will grow as well on any other tree as on the religion of Jesus, then why bother to plant this tree? If there is some other agency that will reach the ignorant and depraved better than, or as well as, the churches of Christ, then clear the track for them. To most of us these suggestions and questions awaken no fears with reference to the religion of Jesus in comparison with anything else. Just let anybody answer the question as to where he had rather live and rear a family; in a land where Jesus is Lord, or where he is unknown.

And when we ask this question with reference to a Christian school, "What do ye more than others", it looks both ways. It is a legitimate question; one which people ask, and have a right to ask. It is one which we have a right to ask of our schools, of every man and woman connected with them. If they do not do something which others do not do, there is no use laboring to maintain them. If any man really believes "there is no difference", he is under no obligation to support them or patronize them.

We believe our schools can answer that challenge. Not only can answer it but can go to the world with this challenge on their own lips, banners. If there are faults to be remedied, let's meet and mend them honestly. If there are mistakes to be corrected, let us face them honestly.

Not to deal with them is not trust and task. The trustees of M... a crucial time in the nation. We are making of any past future is pregnant mistake now will er... And a mis... all our work. The nation are now upon us. Our people should earnest prayer be guided.

ROY

Do these two words meaning and association interprets them. But the teaching and example be in the mind and heart are they? Do we the words of Jesus in the action of his disciples come not to be minded not to be served but that would be greater a servant, and he to be your slave". Can we pointed question,

Do you see the per in Jerusalem, God and was on the girding himself and Hear him say, "Ye and ye do well for your feet, ye ought to honor Him for follow his example? Royal service, honor esteem and worthy just a fairy story.

And when Paul which was also describes Him as a son and then says :: Him and gave His we get the meaning you willing to take not in danger of attie of impractic the Salvation Arm intended for you back to the religiested, read Rev.

What has become Cormick who said wet if her people

Announcement marriage of Jessie W. Lee. Mississippi Co. was a member of family in Jackson, taught for a short

Some of the discuss the prop... salaries of pasto... In a great many we have heard n... by both parties that in many cases just, for two re... reduced incomes, than for severa... further and bett... tian leaders show... spirit, even wil... sake. There ar... ship of our chur... willing to be n... tian leaders. T... agement. Ther... courage to face the Lord's work by hesitating w... May the Lord g...

Not to deal with them honestly is to default in our trust and task. The trustees of Mississippi College are now at a crucial time in the history of that great institution. We are making no suggestion of criticism of any past history or action. But the future is pregnant with great possibilities. A mistake now will cripple the college for a generation. And a mistake in the college will cripple all our work. The eyes of the whole denomination are now upon these trustees. The hearts of our people should also be with them and earnest prayer be made that they be divinely guided.

—BR—

ROYAL SERVICE

—o—

Do these two words seem far apart in their meaning and associations? Yes, as the world interprets them. But they are closely related in the teaching and example of Jesus. They should be in the mind and life of every Christian. But are they? Do we take literally and seriously the words of Jesus, when he rebuked the ambition of his disciples by saying, "The Son of Man came not to be ministered unto, but to minister"; not to be served but to serve. And again, "He that would be great among you let him become a servant, and he that would be greatest let him be your slave". Can we not hear him asking the pointed question, "Believest thou this?"

Do you see the royal figure at that last supper in Jerusalem, knowing that he came from God and was on the point of going back to God, girding himself and washing the disciples feet? Hear him say, "Ye call me teacher and Lord, and ye do well for I am. If I have washed your feet, ye ought to wash one another's feet". Do we honor Him for this? Are we willing to follow his example? Do we really look on this as royal service, honorable service, held in highest esteem and worthy of our imitation? Or is this just a fairy story?

And when Paul says, Let this mind be in you which was also in Christ Jesus, and then describes Him as a servant, obedient, even to death; and then says ::Wherefore God highly exalted Him and gave Him a name above every name"; to we get the meaning of the "wherefore"? Are we willing to take chances on that? Are we not in danger of relegating all such stuff to the attic of impracticable things; or the cellar of the Salvation Army slum workers? Was it ever intended for you and me? God help us to get back to the religion of Jesus. If you are interested, read Rev. 22:3-5.

—BR—

What has become of Mrs. Ruth Hannah McCormick who said she was dry but would vote wet if her people told her to?

—BR—

Announcement has been made of the approaching marriage of Rev. R. Grady Snowden and Miss Jessie W. Lee. Mr. Snowden is a recent alumnus of Mississippi College. Miss Lee for some time was a member of the Baptist Headquarters family in Jackson, and since her graduation has taught for a short time at Blue Mountain.

—BR—

Some of the denominational papers continue to discuss the propriety or necessity of reducing salaries of pastors and denominational workers. In a great many cases this has been done, and we have heard no complaint, but hearty approval by both parties interested. There is no doubt that in many cases this is eminently fair and just, for two reasons: Most people are living on reduced incomes, and one can live on less today than for several years previous. There is a further and better reason, namely, that Christian leaders should be glad to show a sacrificial spirit, even willingness to suffer for Christ's sake. There are two extremes in the membership of our churches. There are those who are willing to be niggardly in the support of Christian leaders. These need no support or encouragement. There are others who have not the courage to face a difficult situation and so allow the Lord's work and the Lord's name to suffer by hesitating when salaries ought to be reduced. May the Lord give us all grace to do right.

Convention Board Department

R. B. GUNTER. Corresponding Secretary

EVERY CHURCH A BAPTIST CHURCH

—o—

In our Baptist Church Covenant it is seen that every one who joins a Baptist church promises to support the local church work and also the mission work throughout the world. This would indicate that every Baptist church is a missionary church since the members constituting the church virtually make such promise. This being true, what of the converse? If every member makes such promise when joining a Baptist church and since such members are necessary in order to compose a Baptist church, what of the churches which are making no contributions for the support of mission work? Is it not logical to conclude since all members promise to support the mission work that those churches which do not support the mission work are not Baptist churches? During the month of February only 197 of the 1,600 nominal Baptist churches made contributions for the support of mission work. About 700, in so far as the records show, never make any contributions for the support of mission work.

Our most earnest effort should be put forth during the remainder of this month and on for the purpose of obtaining a contribution from every church in the state which claims to be a Baptist church. We are glad to observe that organizations in many associations are working

The recent marriage of Lt. Gregory and Miss Ruth Farr was of unusual interest. He is a son of Rev. L. F. Gregory and she a daughter of Dr. W. E. Farr. He is in the army air service.

—BR—

Nevada is said to have the largest per capita wealth of any state in the Union; South Dakota second; Montana third. Mississippi? "Blessed are ye poor".

—BR—

The governor of Illinois on Monday refused to sign a bill passed by the legislature repealing the state prohibition enforcement law and the law of search and seizure. He said, "It attempts to nullify the provisions of the Eighteenth Amendment. I am not for nullification." The bill cannot be passed without his approval.

—BR—

Mr. W. G. McAdoo, one of President Wilson's Cabinet, and his son-in-law, recently said that Raskob's effort to put a wet candidate in the running and a wet plank in the platform is a sham battle, because the prohibition amendment is in the constitution to stay. He says that if Raskob's ideas are adopted by the Democrats "certain and disastrous defeat" will come to them.

—BR—

Mrs. T. W. Williamson remembered First Church of Oklahoma City in her will to the amount of \$10,000. But you can't do that in Mississippi, the only state in the Union where people are prevented by the constitution from bequeathing anything to a religious purpose. Are we heathen? No, we took fright and shut the door on anybody who wants his money to go on doing good when he is gone. Some day the people will get sober and change it.

—BR—

In this week's Record you will find an article by Deacon J. H. Anderson of Knoxville, Tenn. If you don't know him, we are glad to tell you he is one of the finest laymen in the Southern Baptist Convention and perhaps the largest giver to our cooperative work. He is trying to do all the good he can, and to lead other laymen into the joy of the largest service. What he has to say in this article has to do with the scriptural method of financing our mission work. It will be read with interest.

to this end. Already the financial returns from these efforts have been indeed gratifying. Some churches have contributed two and three times as much during the month of April as they have been giving for two full years. This shows what can be accomplished when we put forth an effort. Let this be the purpose of every pastor and every association from now until the last day of the month.

If some churches are doing much more this year than heretofore, it is reasonable to suppose that many churches can do much more.

The best remedy for complaint is to remove the cause. The cause of our complaints in our denominational work now is a lack of funds. By withholding our means from non-essentials and by contributing them for the Lord's Cause, deficits will be made up and complaints will cease.

Much has been said concerning the need for Holy Ghost power. Christ tells us in the 14th chapter of John how we may obtain such power. In the 15th verse of the 14th chapter He says: "If ye love me, ye will keep my commandments" and in the 16th verse, "And I will pray the Father and He shall give you another comforter." In this case, Christ does our praying for us because we have done His bidding. We often say pray for power, but this Scripture seems to indicate that we should pay for power. Let us try this for the remaining days of April. Christ will keep His part if we will keep ours.

SUNDAY SCHOOL ATTENDANCE

APRIL 12, 1931

Jackson, First Church	781
Jackson, Calvary Church	949
Jackson, Griffith Memorial Church	457
Jackson, Davis Memorial Church	358
Jackson, Parkway Church	227
Jackson, Northside Church	55
Meridian, First Church	692
Offering	\$44.17
Columbus, First Church	848
Quitman Church	252

—BR—

In parts of China now the Chinese New Year is celebrated Jan. 1, whereas it used to be in February.

—BR—

Pastors and others who write news items for the Record will confer a favor on us by signing their names with pen or pencil and not simply signing with a typewriter. We do not wish to run any risk of being imposed on.

—BR—

—BR—

Due to unfavorable health conditions of the family in the low Coast section, L. H. Miller, pastor of the First Baptist Church, Biloxi, Miss., formerly an evangelist of the Home Mission Board, has resigned, resignation effective May 31st. He will spend three or four months at his wife's home in the Adirondacks, New York, returning in the fall to the pastorate or evangelistic work as the Lord may lead. Those wishing to write him regarding meetings may address him at Biloxi up to June 15th; throughout the remainder of the summer at Chateaugay, New York. During the more than two years he has been in Biloxi all the organizations of the church have experienced a healthful growth; some doubling and others quadrupling their attendance. During these two years the finances of the church practically doubled. Seventy-five per cent of the total resident membership were enlisted as givers through the envelope system and approximately sixty per cent have pledged themselves to tithe. Payments on the church building debt are being so adjusted that the church expects to be able to meet these obligations when they fall due.

Thursday, April 16, 1931

Thursday, April 16, 1931

Continued from page 1
tribution of \$5.00 in gold from each of these districts. It was a touching occasion.

The Memorial Service

The report of the Memorial Committee by Mrs. W. A. McComb paid lovely and well deserved tribute to a large number who have passed on since the last Convention, the list of whom was read. Very prominent among these was Mrs. R. B. Gunter, to whom special tribute was paid.

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Evening Session of the Second Day

The session opened with prayer led by Miss Helen Reynolds of the Louisiana W. M. U.

Another high hour in the Convention came in the address of Dr. J. W. Beagle, representing the work of the Home Board, which he serves as Superintendent of Independent Mission Work, including Indians, Negroes and Foreigners within our bounds. The address was a recital of Dr. Beagle's experience as he has labored as missionary among these classes. As the President said, Home Missions will have a new meaning to the women of Mississippi after this address.

Miss Mallory's Second Address

An interpretation of the hymn the women have chosen as their Convention song, "Joy to the World", was the subject of the second message of Miss Kathleen Mallory, she having spoken at the morning session on "That the World May Know".

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Third Day—Morning Session

A noticeable decline in the attendance was observed at the closing session of the Convention this morning, but ample remained to close out the work in splendid order.

The interest of the closing session centered largely in the selection of officers for the new year, and the place of meeting.

Columbus was chosen for the 1932 meeting place, on April 5-7, 1932, with the following officers and Leaders:

Officers of State W. M. U.

President, Mrs. A. J. Aven, Clinton.
Vice-President, Mrs. Geo. W. Riley, Clinton.
College Correspondent, Miss Frances Landrum, Jackson.

Recording Secretary, Mrs. D. C. Simmons, Jackson.

Personal Service Chairman, Mrs. R. A. Kimbrough, Charleston.

Mission Study Chairman, Miss Margaret Buchanan, Blue Mountain.

Stewardship Chairman, Mrs. Herman Dean, Brookhaven.

Training School Trustee, Mrs. J. L. Johnson, Hattiesburg.

Margaret Fund Trustee, Mrs. D. M. Nelson, Clinton.

District Officers**First District**

Chairman, Miss Una Montgomery, Pickens.
Young People's Counselor, Mrs. L. R. Williams, Jackson.

Second District

Chairman, Mrs. M. F. Doughty, Shaw.
Y. P. Counselor, Mrs. J. A. Anderson, Belzoni.

Third District

Chairman, Mrs. Ned Rice, Charleston.
Y. P. C., Mrs. B. W. Hudson.

Fourth District

Chairman, Mrs. Jno. W. Brown, Tupelo.
Y. P. C., Mrs. J. N. Berry, Tupelo.

Fifth District

Chairman, Mrs. Isham Evans, Shuqualak.
Y. P. C., Mrs. Jack Seitz, West Point.

Sixth District

Chairman, Mrs. H. F. Broach, Meridian.
Y. P. C., Mrs. James Street, Harperville.

Seventh District

Chairman, Mrs. J. H. Matthews, Gulfport.
Y. P. C., Mrs. C. H. Ferrell, Laurel.

Eighth District

Chairman, Mrs. I. L. Toler, Gloster.
Y. P. C., Mrs. Sid Williams, Oskyka.

Members at Large of Executive Board

Mrs. Claude Anding, Flora.

Mrs. J. K. Armstrong, Louisville.

Mrs. W. E. Carpenter, Cleveland.

Mrs. Christopher Longest, Oxford.

Miss Fannie Traylor reported in the Poster Contest that fifty-four posters were submitted, the four awards being made as follows: Grace McBride, to Second Church, Laurel; Business Woman's Circle, to McComb First; Mission Study, to Jenes County Association, Mrs. J. C. Wright; Book of Life, to Sallis.

Reports on the Baptist Bible Institute were made by Mrs. A. J. Aven and on Southwestern Training School by Mrs. J. P. Harrington.

Mrs. Wm. McGarrity, representing the S. W. Training School, addressed the Convention.

The reports on the Baptist Hospital and the Orphanage by Bros. Wayne Alliston and O. C. Miller, the superintendents, are always listened to with deep interest. Each this morning gave practical demonstrations of the work being done in these institutions by presenting some of the inmates in special song.

The accustomed Library Fund was taken, amounting to \$14.74.

The credentials committee reported an enrollment of 648 messengers and visitors.

A closing consecration service was conducted by Miss M. M. Lackey, introduced by singing Blessed Be the Tie That Binds.

—BR—

CHRIST AND THE POOR**Ben Cox**

—o—

I was tremendously impressed recently with an article from my old friend, Dr. J. W. Storer, entitled "Poverty or the Way of Christ."

After an experience in an old downtown church for more than eighteen years, I am sadly forced to the conclusion that the greater part of the Lord's people seem to prefer comfortable surroundings to missionary opportunity. One of the biggest problems of my ministerial career is found in the fact that so many who call themselves Missionary Baptists seem eager to run away from missionary opportunities.

My dear friend, Charles Stelzle, of New York, writes me that in a certain district of that city forty-two Protestant churches moved out while 300,000 people moved in. No doubt Missionary Baptists were well represented in that number of churches. We seldom hear, however, of Roman Catholic churches moving out. I have studied that question rather closely in my travels for I have always found Roman Catholic churches in the center of things, open all day and all kinds of people, no matter how poor or ragged, or crippled or deformed, seem to be welcome there.

In a ministry of forty years I have also been greatly perplexed because so many who claim to take the New Testament as "sufficient rule of faith and practice" seem very slow to realize the attitude that Jesus took in regard to the ministry to the poor. They seem to forget that when he opened the Book at Nazareth he read "The spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor", etc. The first thing mentioned is "to the poor." Such people seem to forget also that when John the Baptist was in jail, blue and discouraged, he sent his disciples to Jesus with the question, "Art thou He that should come, or do we look for another?" To which question Jesus replied, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

How tremendously impressive it is that Jesus makes the climax here "the poor have the gospel preached to them." I feel sure that if we had been presenting the matter, we would have made the climax, "the dead are raised up." I wonder if it is not a fact that much of the hardship we are having now is caused by the very, very un-biblical practice in this regard.

It seems sad that so many are ready to follow the priest and the Levite to the other side of the road instead of helping the poor fellow who is wallowing in his own blood. They seem to think to be on time at the temple in Jerusalem, to go through the form of religion, is more important than the embracing of the very wonderful missionary opportunity. I have not much use

for Harry E. Fosdick, the modernist, but he is a thing over the radio recently that impresses me very forcibly. "They have tried to do away with Jesus, first by crucifying him, now they are trying to do away with Jesus worshipping Him. There is so much incense in front of Him that you can't see His face, and the form of religion has often killed the spirit of it. The real meaning of worship is 'worship'".

Central Baptist Church,
Memphis, Tenn.

—BR—

THE CHRISTIAN WAY

—o—

I am sure modern Christianity will never go much further in winning the world to its Master till its constituents, and especially those in places of leadership and influence, manifest more self-renunciation and less self-seeking. So long as our pastors, secretaries, superintendents and such like, insist upon or quiescently permit the brethren to vote them the maximum salary and benefit an eye to the windward for personal promotion and show a keen instinct for the gratification of aesthetic and luxurious tastes, just so long will the religion we languidly seek to propagate be regarded by the world as a superficial, evanescent, non-vital thing. The so-called religious leader who draws a fat salary and lives in comfort and ease need not be surprised if the plain people pay no mind to his eloquent appeal through press or pulpit or platform or radio for sacrificial living and sacrificial giving. The only leader whose voice will carry beyond his nose is the man in whom the people see a concrete illustration of self-renunciation. I have lamented on every hand that Christianity is dwindling for lack of leadership. Our trouble is that in too many cases those in places of supposed leadership are manifesting a mercenary, salary-conscious, self-serving spirit instead of spending and being spent in behalf of the enterprise to which they are vainly trying to rally the rest of the people.

Beyond all question the most demoralizing and enervating virus in the nebulous thing we call Christendom today is in the ease-loving, self-seeking, gain-grasping of so many of those passing as its leaders. Are we ignoring the teaching of Him whom we call "Lord and Master, who taught that His followers save their lives by losing them?"

I do not know that what we call the Baptist denomination of the South will ever be reclaimed from its financial, moral and spiritual debacle and humiliating to us all. But I do know that if it is ever done it will be accomplished by our adopting the simple life, the self-renouncing life, the holiness-seeking life taught and illustrated by Him whom we call Master.—Dr. Jeff D. Ray in Religious Herald.

—BR—

Mrs. Sabin, chairman of a woman's organization to "reform" the prohibition laws, calls upon all women to desert their party and vote wet. It would seem as if others beside the soggy sisters could do this.

—BR—

Spain had its first election in eight years last Sunday, having been under dictatorships for many years. Early returns indicate a Republican victory. That is people opposed to the monarchy were swept into office. There is talk of the king's abdicating. The division of the city of Madrid in which the palace is situated is said to have elected anti-monarchs. There were reports of riots in a few places.

—BR—

The Tallahatchie County Association met with the Webb Baptist Church Friday, April 10. The program was built around the Cooperative Program. In the morning services Pastors Powell and Hewlett each gave a ten minute talk on how they were meeting the demands of the Cooperative Program in their churches. At 10:30 Mr. J. E. Byrd spoke very effectively on the Cooperative Program. At the eleven o'clock hour Dr. Gunter brought a very fine inspirational address. The afternoon program was given over to the W. M. U. and Sunday School work. Arthur L. Jordan.

WHAT WILL CONVENTION

For 25 years I have been praying that our wisdom of action and His Big Business has struck. God corner, and we must go to work on it or give up the ship.

In a meeting of the committee of the Southern Convention proposed that we number of churches a thorough Every title as the minimum overwhelming success beyond the shadow of the terrible we are floundering. Now, the question days of our Convention means of handling and don't, or in doing a mighty movement them to accept God's church brings of the week into the minimum.

This can never be done only by the use when they an individual man telling it to the people.

The fact that we are putting on a campaign to enlist all over canvass in every movement that we are in necessity.

Some of our good plan and we cannot be done.

Every church that has been blessed.

If our Seventh into God's treasury by following God. We have never

We are wasting praying for God's debt-ridden to obey His plan of the week, let the Lord has pr

Oh, what a gl Birmingham if should be devoted on a Convention every church, pledges from even minimum.

Space will not tails. Of course completed in a plan, and it is ten years. But very beginning

And we can every hospital, Board worker, devote every en year.

Pastor D. L. busy in his part for two commen day, one at Et Chester in the editor was called which he did w perous and the takes no urging he has been the ant chat with dozen deacons, taught a class

WHAT WILL OUR SOUTHERN BAPTIST CONVENTION DO IN BIRMINGHAM?

For 25 years I have been waiting, hoping, and praying that our Convention should come to see the wisdom of accepting God's plan of financing His Big Business. The hour has come—the clock has struck. God has, in His love, put us in a corner, and we must either accept His plan and go to work on it with all our might and main, or give up the ship and let her sink.

In a meeting of our Baptist Brotherhood Committee of the South about a year ago, a member proposed that we send out a trained man to a number of churches in East Tennessee to put on a thorough Every-Member Canvass, urging the tithe as the minimum. The results have been so overwhelmingly successful that we are convinced beyond the shadow of a doubt that this plan offers the only hope of getting our denomination out of the terrible financial quagmire in which we are floundering.

Now, the question is whether we will spend the days of our Convention in discussing ways and means of handling the money we hope to get and don't, or in devoting those days to projecting a mighty movement among our people to get them to accept God's plan of every member of His church bringing his offering on the first day of the week into His storehouse, with a tithe as the minimum.

This can never be done by inspirational meetings—we have tried that long enough. It can be done only by the same plan that business people use when they go out to sell their wares. It's an individual matter, and can only be done by selling it to the individual.

The fact that the Northern Baptist Convention is putting on a Convention-wide effort April 12-19 to enlist all of their people by an every-member canvass in every church confirms our judgment that we are not mistaken as to its absolute necessity.

Some of our dear readers will say that it is a good plan and would bring results—but that it cannot be done. Well, how do you know it can't? Every church that has ever given it a half trial has been blessed and has increased its offerings.

If our Seventh Day Adventist brethren can pay into God's treasury \$95.00 per year per member by following God's plan, why cannot Baptists? We have never given God's plan half a chance. We are wasting time in planning, or even in praying for God's help and guidance in our present debt-ridden condition, as long as we refuse to obey His plain teaching: "On the first day of the week, let each of you lay by in store as the Lord has prospered you."

Oh, what a glorious meeting we would have in Birmingham if every speaker and every report should be devoted to this one thing: of putting on a Convention-wide Every-Member Canvass in every church, soliciting and securing weekly pledges from every member, with the tithe as the minimum.

Space will not admit of a discussion of the details. Of course, it is a big job, and cannot be completed in a month nor a year, but it is God's plan, and it is our duty to follow it if it takes ten years. But it will bring results from the very beginning that will surprise us all.

And we can do it if every board, every school, every hospital, every pastor, every Sunday School Board worker, and every interested layman should devote every energy to this One Thing for this year.

BR

Pastor D. L. Hill of Ackerman is popular and busy in his part of the state. He was called upon for two commencement sermons on the same Sunday, one at Ethel in the morning, the other at Chester in the afternoon. And that is why the editor was called upon to preach at Ackerman, which he did with pleasure. The work is prosperous and the people united and happy. It takes no urging to get one to visit Ackerman if he has been there before. And we had a pleasant chat with Rev. H. M. Whitten, and half a dozen deacons, and a lot of other folks, and taught a class of women in the Sunday School.

STUDIES IN REVELATION

By

L. D. Posey, Jena, La.

Chapter Eighteen

—o—

Introduction

To attempt to write or teach the Bible truth given in this chapter, and the prophecies bearing upon Babylon, is to knowingly incur the criticism of the average Christian and many preachers. There are two reasons for it: First, the pre-conceived notion that Rome is the Babylon of the Bible; usually designated as "spiritual" Babylon. Second, ignorance of the prophecies pertaining to Babylon, and the facts pertaining to the literal city of Babylon. That this is true, I know by experience, because I suffered from the effects of both for many years.

For the reasons given, may I now suggest that you take your reference Bible and read every prophecy pertaining to Babylon, then learn what has been the status of that city during the stretch of centuries past, and her condition today? Unless you are willing to do both, you will have but condemnation for the writer when you have finished reading the results of his diligent studies for himself, and under the providential leadings of the Holy Spirit.

In the space granted in our paper for this work, I shall have to content myself with a bare statement of some facts, without the introduction of evidence to prove them to be facts. For that reason I shall be placed at the mercy of the adverse critic.

Chapter Eighteen Studied

In Rev. 14:8, we had the bare announcement that Babylon was fallen. Chapter seventeen was devoted to an explanation by the angel to John of "MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." The chapter before us is devoted to a further explanation by the angel to John of the fall of the same city, and how it affected the people of the world and the inhabitants of heaven. Surely a city that is of interest to two worlds, deserves an honest effort upon our part to get the truth about it.

That Rome is not the Babylon of Revelation should be clear, for several reasons, the main ones being that when correctly studied, it does not answer the Bible's location, local conditions, nor chief enterprises.

The human family had its beginning in Asia and not in Europe, so in Asia it must be brought to judgment. Sin, so far as this world is concerned, had its origin in Asia; so in Asia sin must be judged and overthrown. In Asia, Babylon, both physical and spiritual, was built; so, in Asia, both physical and spiritual Babylon must be destroyed. The Bible plainly locates Babylon in the country of the Chaldees. When the Bible is plain and unequivocal, it is a dangerous thing to interpret it otherwise.

In the next place the Babylon of the Bible is plainly a maritime city. The Tiber river can in no way meet the Bible description. Furthermore there are numerous cities of Asia and Europe that more nearly answer to the Bible description of Babylon than the location of Rome on the Tiber. If change must be made from what the Bible gives, then why not pick a city that has more semblance to what the Bible says than does the city of Rome?

Finally, the industries of the Babylon of Revelation do not fit with Rome and her location, as with a city in the plain of Shinar, and on the Euphrates river, which we are assured is passable for vessels for two thousand miles. Read carefully the chapter before us, and you will see that the commodities of merchandise enumerated would be assembled, bought and sold in a city on the Euphrates river as in no other place in the world.

But the adverse critic will say, "Babylon has been destroyed never to be rebuilt". In answer, let us see what the facts are: Tradition, seemingly backed by fact, holds that in 64 A.D., the apostle Peter wrote his first epistle in the literal city of Babylon; so there must have been some part of the city in existence then. In 460 A.D.,

Babylon is mentioned by Theodoret as an inhabited city. In 500 A.D., the Babylon edition of the Jewish Talmud was issued from that city; so there must have been quite a few Jews there then. In 917 A.D., Ibn Hankal mentioned a small city Babel as being the site of Babylon. In the early part of the twelfth century A.D., this same place was fortified and renamed "Hillah" meaning "Rest". In 1585 A.D., a portion of ancient Babylon was mentioned historically as being not only inhabited, but still regarded by the Moahmedans as a sacred spot. (These facts are condensed from Bishop Otto, of Freisingen.) In 1833 A.D., this same city "Hillah" was described by Major Skinner as being a city of 12,000 people. In 1928 A.D., this same city occupied a part of ancient Babylon. But you say, "Why this array of dates?" To show that the literal fulfillment of the prophecies concerning the destruction of Babylon are yet future. Furthermore an examination of them will show that they are made in connection with "the day of the Lord", which almost always refers to the time of the second coming of Christ. Through the years our people have quoted and misinterpreted these scriptures as the Jews did those in regard to the coming of Christ. They wanted them all fulfilled by him when he came. Because he fulfilled only those that pertained to his first coming, they did not believe him to be the Christ, and so crucified him.

As a result of the World War, not only was Palestine granted to the Jews as a national home, but Emir Feisal, the 37th direct lineal descendant of Mohammed and the 108th direct from Abraham through Ishmael, on the 23rd day of August 1921, ascended the throne of the State of Iraq, the old Mesopotamian territory, with his capitol in Bagdad on the Tigris river.

For many years it has been the opinion of geologists that this territory is rich in oil. As another result of the World War, in 1921 the Turkish petroleum concessions were distributed by the Allied Supreme Council to England, France, Belgium and the United States. The American oil companies get 23.75% and is held by four of the largest companies in the world, the Standard standing at the head. The first oil strike was on the bank of the Tigris river forty miles south of ancient Nineveh. On the night of Oct. 14, 1927, at a depth of only 1,500 feet, the well "blew in" making 92,000 barrels of oil per day.

In the fifth chapter of Zechariah there is given the vision of the ephah, which is the symbol of commerce, borne by two women with wings, indicating speed, and hastened by the wind, to the land of Shinar, where an house was to be built for it. The ephah contained in it a woman denominated by the angel as "wickedness". She was concealed in the ephah by a talent of lead, a weight which is another symbol of commerce, and thus conveyed to her new location. Now what does all this mean? Evidently with the territory near old Babylon potentially one of the greatest oil fields in the world, and the mineral rights held by England, France, Belgium and America, with four of the greatest American companies holding nearly one fourth of it, it is easy to see how in a few years, a great commercial city may spring up as by magic. The wickedness of an oil field town, beggars description in America. What will one be in Asia in the last days with commerce enthroned, and which knows no god but gold and no law but license? Human language is inadequate to describe the horror of it.

Finally, the destruction of a city like that and under such conditions as would obtain, is the only thing that answers to the prophecy pertaining to the destruction of Babylon. My space has been consumed. I must wait till next week.

BR

We are sorry to learn of the death of Deacon O. L. Benway, a member of St. Charles Ave. Church in New Orleans. He was a member of the board of trustees of the Baptist Bible Institute, also of the New Orleans Baptist Hospital Commission and of the Baptist Orphanage Board of Louisiana.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Our Convention has come and gone, but the inspiration and information part will linger with us for a long time. There was a spirit of earnestness and devotion that pervaded every session of our meeting; surely we can never be the same after hearing the discussions on the various phases of our work.

—o—

Miss Mallory lifted us to a higher plane and pointed out the great possibilities of our organization in making Christ known the world around. As we listened to her we glanced back over our year's work and saw lost opportunities in praying, studying, serving, giving and training. Let us think often of "What our W. M. U. is Doing That the World May Know."

In her address Wednesday evening she took us around the world and showed us the need of sending the message of joy to those who have no joy. Our song for the year, "Joy to the World", will be sung with greater zest the remainder of the year after hearing this marvelous message of Miss Mallory's.

—o—

One special feature of the Convention was the report of Mrs. Ned Rice on the Margaret Memorial. As you already know we are celebrating the 25th birthday of our Margaret Fund this year by memorializing the Margarets in our societies. The names of these Margarets are being placed in a Book of Remembrance and the \$2.00 (the minimum gift) for each will be used in the higher education of our missionaries' children.

Mrs. Rice brought the names of forty-one Margarets. They are as follows: Margaret Buchanan, Margaret Buchanan Rye, Margaret Easley, Margaret Haile, Margaret Berry, Margaret Morgan, Margaret Baggett, Margaret Nettie Meadows, Margaret Lane, Margaret Jane Taylor, Margaret Louise McKee, Margaret McGavock, Margaret Emmerson Palmer, Margaret Couch, Margaret Mundel Leggette, Margaret Hughes Plummer, Margaret Anne Ramsey, Margaret Elizabeth Gough, Margaret Williams, Margaret Pierce, Margaret Mason Loving, Margaret Mary Friar, Margaret Leitch, Margaret Cannon, Margaret Beaman Osborn, Margaret O'Bannon, Margaret Stokes, Margaret Ray, Margaret Montgomery, Margaret L. Berry, Margaret Seitz, Margaret Detheridge, Margaret Crowe Broadus, Margaret Marthala, Margaret Jones, Margaret Landers, Margaret Cherry, Margaret H. Murfree, Margaret Naron, Margaret Eugenia Fair.

Of course each of these is special in her society but here is one that is special to all Mississippi—Margaret McRae Lackey. The gifts to all the Margarets amounted to \$402.00—\$322.00 was given as a Memorial to our Miss Margaret Lackey. Besides this the District Chairman, in a very unique way, presented Miss Lackey with a pot of gold containing \$90.00, to be used as she desires.

—o—

The winners in the Tithing Story contest are as follows: Sunbeams, Janice Williams, McComb First; R. A., Thomas Rand, Jr., McComb First; G. A., Ione McDonald, Clinton; Y. W. A., Effie McDonald, Clinton. They were all present when the Stewardship Chairman, Mrs. Herman Dean, made her report.

Mildred McDonald, a contestant who came second in the Sunbeam contest, wrote some tithing verses that she sang to the tune of "Jesus Bids Us Shine":—

Jesus Bids us tithe
When we bring our gifts,
Like a harvest reaper
As his scythe he lifts.
We will tell of Jesus,
As we give
You with your small pennies,
And I with mine.

Jesus bids us tithe
First of all for Him,
For He sees our offering,
When we give to them,
He looks down from Heaven,
Sees us give
You of your small pennies,
And I of mine.

Effie, Ione and Mildred are sisters and the mother was present with them—I predict a rich Christian life for these daughters because of the influence of that mother.

—o—

We were very gratified over the response to the call for posters. There were fifty-four posters sent. Mrs. W. Q. Sharp arranged them as best she could. Some were late arriving, of course it was hard for her to place them hurriedly where they would show to the best advantage but we were all pleased. We want to thank her for her splendid work; the chairman, Mrs. S. A. Williams, for her calls for the posters and the committee for judging the best one to be sent to Birmingham. The four best ones are as follows: "Grace McBride", Laurel; Business Women's Circle, McComb First; "Mission Study", Jones County Association, Mrs. J. C. Wright; "Book of Life", Sallis.

—o—

We made a call for pictures of the G. A. Queens before the Convention. Evidently not many counselors read that call on this page for we only received four—not enough to make our poster we so much wanted for the Southern Baptist Convention in Birmingham. However the ones I received are very valuable to me. They are as follows: Allie Laurie Stevens, West Point; Ruby Nelle Gooch, Yazoo City; Annie Bell Jenkins and Edith Parker, Lucedale.

We will be happy to receive others yet.

—o—

One of the most helpful meetings of the Convention was that of the Superintendents' conference Tuesday afternoon. It was well attended and the discussions were very practical—many of our faithful superintendents took part on the program that was so well planned and presided over by Mrs. Hal Ellis of Hazlehurst. Miss Una Montgomery, chairman of District One, sounded the first note of consecration in her devotional for this conference, by using this thought, "Live That the World May Know' Christ."

These faithful superintendents are making such a large contribution to the development of our W. M. U. work in their untiring efforts throughout their respective associations.

—o—

Though our time for conferences was limited, each department of our work: Stewardship, Personal Service, Mission Study and Young People had a profitable thirty minutes to use in discussing plans, problems and methods for these phases. A large number of the women availed themselves of these opportunities.

—o—

You will note in the list of officers given at the top of this page some changes. Mrs. W. J. Davis, who has been our faithful Margaret Fund chairman for so many years, asked to be relieved from this office. Mrs. D. M. Nelson was elected

to serve as Margaret Fund chairman. She has been our College Correspondent, but asked the nominating committee to relieve her from this because she felt that the Young People's League could stay in closer touch with the College than W. A.'s. One's loyalty is always awarded to new responsibilities—so we are giving Mrs. Nelson the opportunity to work with the sons and daughters of our missionaries.

—o—

Mrs. A. L. Fitzgerald, chairman of third district, asked the nominating committee not to elect her, as she could not serve. Mrs. Ned Rice, Charleston, was nominated by the committee and elected by the Convention to serve as chairman of district three. She has been proven over and over in the many tasks that have been given her and we know she will be found faithful in this one.

—o—

Mrs. J. A. Anderson, Belzoni, was elected Young People's Counselor, for second district. We are happy that each district has a Counselor now to help, encourage and strengthen the associational leaders. Mrs. W. A. Carpenter of Cleveland was elected as a member at large of the Executive Board.

—o—

Some enquiries have been made concerning the awarding of banners to our young people's organizations. Last year a recommendation was made to the Convention that we no longer award banners for work done. It was adopted. Therefore no banners were given this year.

—o—

Important!

Let us as members of our church and promoters of missionary interests give our best attention to the paying of our pledges to the Co-operative Program up to date during the month of April. Not only pay-up your pledges but urge others to do the same. Those of us who attended the Convention can't forget those crippled children who were brought before us to demonstrate the work of our Baptist Hospital or the faces of those precious orphans that are taken care of in our Orphanage. These two objects are supported by the Co-operative Program. There are also five other objects—Home Missions, that Dr. Beagle brought to our attention in such an appealing way—Foreign Missions that Dr. Sallee plead with us to support—Christian Education that Dr. Gunter placed on our hearts. What a challenging appeal the Co-operative Program should make on us.

—o—

Our President's message brought us many things to think about that will enlarge and deepen our Kingdom interests and Miss Lackey's Resume of the Years contained many items of information concerning the progress of the work during the past nineteen years. We would like to print both messages on this page but space will not permit. We will have to let patience possess our souls until the minutes are printed and distributed.

Miss Lackey brought the closing message that sent us away with a deeper purpose in our hearts and a greater determination to make Him our pre-eminent partner.

—BR—

Hazlehurst Sunday School's special offering for missions was \$136.08.

—BR—

Dr. Louie D. Newton has been pastor of Druid Hills Church in Atlanta for two years. In this time 989 have been added to the church, 233 of them by baptism. Standing room is at a premium and the offerings are in proportion.

The Baptist
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Mississippi Baptist Board
Baptist Building
Jackson, Miss.
R. B. GUNTER,
P. I. LIPSEY,

SUBSCRIPTION: \$2.00
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RENEW PROMPTLY:
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address as well as the new
for a change. If you do
renew your name will
be lost.

Obituary notices, whether
of resolutions of 100
notices of 25 words,
these amounts will
be paid, which must accom-
pany the notice.

East Missississippi Department

By R. L. B.

Tallahassee
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of our great state.
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The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board
Baptist Building
Jackson, Mississippi
R. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1911, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
these amounts will cost one cent o-
ward, which must accompany the notice.

East Mississippi Department

By R. L. Breland

Tallahatchie

This is the name of a beautiful
little river that winds its way
through the vine-clad hills of north-
east Mississippi. It is also the
name of one of the prosperous, semi-
della counties in the western part
of our great state. Last Friday,
April 10th, Dr. R. B. Gunter and
the writer made a trip to Webb,
Miss., to be present at the quarterly
meeting of the Tallahatchie Bapt-
ist Association held in that splendid
little delta city. We arrived about
ten o'clock and Bro. J. E. Byrd was
just beginning a splendid talk on
the co-operative program. It was
sharp, short and to the point, as all
of his talks are. At the conclusion
of this address, Dr. W. M. Powell,
of Tutwiler, told of the work's pro-
gress out his way.

Dr. Gunter delivered the Inspirational Address. He told how Jesus
said that one may be chiefest of all,
by being servant of all. His address
was spiritual and was enjoyed and
well received. At the close of this
address the good ladies of the associa-
tion announced lunch ready in the
rear rooms of the church. It was
a spread worthy of a king. The pro-
gram read, "Every one bring his
own lunch"; and they must have
done so from the abundance and
wholesomeness of the feast.

In the afternoon the W. M. U. and
the Sunday School were in charge.
Mrs. Ned Rice of Charleston brought
"Echoes from the State W. M. U.
Convention". Mrs. Hamp Dogan
of the Margaret Fund. Mrs.
R. A. Kimbrough spoke on the
annual song, "Joy to the World, the
Lord is Here". Bro. R. G. McCor-
kle, of Spring Hill, president of the
County Sunday School Convention,
conducted the Sunday School work.

A good majority of the schools in
the county were represented. Dr.
Gunter spoke on "The Sunday
School's Obligation to Help in the
Spring Round-up for Missions". R.
L. Breland talked on "Lesson Pre-
paration by Pupil and Teacher".

It was a good day and thoroughly
enjoyed by all present. Dr. R. A.
Kimbrough, moderator, was called

to the funeral of a little child that
had been drowned and was not pres-
ent at the morning session. Dr. J.
R. G. Hewlett steered the meeting.
Bro. Kimbrough came in the after-
noon. About half of the eighteen
churches in the county were repre-
sented. This association holds a
meeting like this each quarter on
the Friday following the first Sun-
day in the quarter.

Pastor A. L. Jordan and his
friendly members of the Webb
church gave us all a hearty wel-
come. Brother Jordan serves here
and Sumner half time each. His
people at Webb have built a splendid
brick-veneer building since he came.
It is one of the best constructed
churches I have seen. It has some
11 rooms and the auditorium, kitch-
enette with electric cooker, steam
heat and water closets, and complete
it cost only \$13,000.00. The Sunday
School is practically Standard.

Trust that we will go that way
again sometime soon. The next
meeting will be held with Charle-
ston Baptist Church in July.

Notes and Comments

The meeting at Scuna Valley,
near Coffeeville, will begin the third
Sunday in July. Rev. V. E. Boston,
of Winona, is to do the preaching
again this year.

The Baptist Church at Pittsboro
has set its meeting to begin the sec-
ond Sunday in July. The preacher
for the meeting has not been defi-
nitely arranged for yet.

Rev. Floyd Lummus has been em-
ployed by the Slate Springs Con-
solidated High School to teach there
next session. He is a good teacher
as well as good preacher.

Prof. W. P. York and most of his
former group of teachers have been
employed to teach the Coffeeville
Consolidated School next session.
This will make his fourth year here.
Mrs. Velma Gilbert, another teach-
er, has been teaching here for ten
or more years.

The Junior Choir of the Coffee-
ville Baptist Church, sponsored by
Mrs. V. Gilbert, one of the Inter-
mediate teachers in the S. S., gave
a splendid program recently. The
program was directed by Charles
Gunter, one of our highly appreci-
ated Intermediates. The program
was highly praised by those who
heard it rendered.

Mr. Sellers Denley was recently
elected B. Y. P. U. Director of the
B. Y. P. U.'s of the Coffeeville Bapt-
ist Church. Miss Eula Chapman
is to assist him, as will also Miss
Ruth McCormack. They hope to re-
organize our unions at an early
date.

The monthly B. Y. P. U. Conven-
tion of Yalobusha County, of which
Rev. S. J. Rhodes is president and
Miss Lucile McCormack is secre-
tary, will meet the first Sunday in
May at 2:30 P.M. with New Hope
Baptist Church ten miles east of
Coffeeville.

Every church in Yalobusha Coun-
ty has been assigned speakers in the
Mission round-up for the month of
April. A number of good laymen,
including Senator G. E. Denley, T.

T. Gooch, Tom Q. Ellis, Walter B.
Hunter, W. M. Vanderberg, J. W.
Tipler, Kermit Cofer, W. P. York
and Sellers Denley, have kindly of-
fered their services to carry the
mission messages to the people. We
are praying for a large increase in
offerings over last year.

—BR—

THE BIBLE

—O—

Has God given a written revela-
tion of Himself and his will and his
purpose, to man, the creature he
made in his own image?

Is it not reasonable that such a
Being would give to his creatures a
fuller, better knowledge of Himself
and his will concerning them than
they can learn from the book of
nature only?

Would not "Infinite Beneficence"
supply his "Created Intelligences"
with an infallible standard of good
and evil, right and wrong, informing
them of his purpose in their creation;
of the relation between Creator
and created; of the duties of
the created to the Creator; of the
relations and responsibilities between
fellow-creatures; of the nature of
sin and result of disobedience and
its penalty, death?

And whether or not He has pre-
pared a way of justification and
redemption from death?

That man needs such a revelation
and that God is able to make such
declaration will doubtless be ad-
mitted.

Then the question, "Does the Bible
contain that revelation?" As a book
of law, justice and equity, it has
never had an equal through all the
ages. The politico-religious govern-
ment of the Jewish nation is con-
ceded by jurists and statesmen to
have been the best ever adminis-
tered among men. As a code of
morals it is perfect, which is good
evidence of its divine origin. "No
finite mind could conceive and dic-
tate anything comparable to it".

Another proof of its divine source
is the "agreements of all its teach-
ings with all scientific truth. Its
several writers, living ages apart,
and possessing different degrees of
information, and diverse endow-
ments, have not opposed one an-
other".

The Bible contains prophecies
covering thousands of years, spe-
cifically foretelling events, and, so
far, all have been fulfilled at the
very time and in precise manner
foretold, which should satisfy any
honest, fair minded reader that it is
not of human origin".

"It is a book of facts as well auth-
orized as any history; a book
of miracles incontestably avouched;
a book of prophecy confirmed by
past and present fulfillment; a book
of morals such as human wisdom
never framed for perfection of hu-
man happiness".

"All scripture is given by inspira-
tion of God, and is profitable for
doctrine, for reproof, for correction,
for instruction in righteousness".—
2nd Tim. 3:16.

"The Bible, the most ancient, the
most extraordinary book, contains
self-evidence of its supernatural, di-
vine origin. Hated and opposed as
no other book, the Bible is unde-
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by many, revered and loved by oth-
ers, often declared dead or obsolete,
it is yet alive and is "the power of

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spired man could have no such con-
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a personal Saviour, Jesus Christ, the
Son of God, divine-human, who
"loved us and gave himself for us"

in sacrificial death on the cross; re-
deemed us from the penalty of vio-
lation of God's infinite law; ascended
to Heaven as great high priest,
where he ever liveth to make inter-
cession for all who believe and trust
him. It makes known a personal
Holy Spirit, whose office-work is to
"convict of sin, of righteousness and
judgment"; to regenerate, enlighten,
lead and comfort all penitent be-
lievers.

"No book has even approximated
the teaching of the Bible concerning
the tri-personality of the Godhead".

The Bible exhibits a true picture
of man, his belief of Satan's false-
hood, his wilful disobedience of
God's command, his depravity and
idolatry; it records his evil as well
as his good deeds; tells of the false-
hood of Abraham; of the treachery
of Jacob; of the double sin of adul-
tery and murder committed by Da-
vid; the cowardice of Elijah; the
revolt of Israel against the Theo-
cratic government of Jehovah, and
the crucifixion of Jesus, the Son of
God. Complete in itself, unchanged
and unchangable, this "Book of
books", has lived through centuries,
indifferent to the praise or reproach
of men.

The Bible unerringly and authorita-
tively records the creation, the
history and destiny of mankind.
"The widest learning nor the acutest
ingenuity of criticism has never dis-
covered in it one error of fact or
doctrine".

I challenge the atheist or skeptic
to disprove this statement: The
man whose life conforms nearest to
the teaching of the Bible is the
best man in any community, in all
the relations and duties of life, both
to God and his fellow-men.

Although there be many theories
and much false teaching, it can
summon witnesses and adherents
from all parts of the earth who
would surrender all they possess
rather than be deprived of the Bible
—the inspired Word of God.

"In Genesis, God appears out of
eternity, grand and resplendently
majestic, the Creator of creation;
in Revelation, heavenly intelli-
gencies cast their crowns at His feet,
crying, "Thou art worthy to receive
glory and honor and power forever".
Rev. 4:11.

—C. M. Sherrouse.

Thursday, April 16,

Thursday, April 16,

The Sunday School Department

SUNDAY SCHOOL LESSON For April 19, 1931 Prepared by L. D. Posey, Itta Bena, Miss.

Subject: The Rich Man and Lazarus.

Golden Text: Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal. Matt. 6:20.

Please read all of the sixteenth chapter of Luke before reading these notes.

Introduction

The chapter containing the lesson for this date is so full of food for thought, that it is hard to decide what to use and what to leave out.

The events of this lesson took place some where in Perea, and about three months before the crucifixion of Jesus. The opposition to him was growing stronger as the days passed.

The first division of this chapter is on stewardship. The point of all the teaching on that subject here, is the use of money in this life so as to receive a reward for it in the life that is yet to come. The golden text for today is the climax of teaching on the proper use of wealth.

The term "lord" in verse 8, does not mean Jesus, neither Jehovah. It means the lord over those servants who were handling his wealth. Jesus never commended unrighteousness.

The Lesson Studied

It is common to speak of this part of scripture as a parable. But the words of Jesus, "a certain rich man", and, "a certain beggar named Lazarus", forever designates this as fact. It is not parable, fable, nor fiction; but cold unadulterated fact as measured by every test of language.

This lesson by no means teaches that the mere possession of wealth is sin; neither does it in any way teach that there is virtue in being poor. And it is just as far from teaching that it is a curse to be well, and a blessing to be afflicted. None of these enter into the teaching of the scripture. Neither is there any charge of rascality made against this man in the accumulation of his wealth. The sin is in his selfishness, and self-satisfaction. His failure to look beyond the present life; his failure to use his means and opportunity for suffering humanity; his failure to transfer his fortune from this world to the next. But above all, his failure to believe the word of God, to the saving of his soul. Had that been done, other things would have been changed accordingly.

In this lesson, we are again confronted with the fact that the inhabitants of both heaven and hell are interested in the affairs of this world; that memory is very much alive after the soul is separated from the body by death.

Much-a-do is made by the Russellites and kindred cults over the meaning of "Hades". It is used by them against the doctrine of literal fire

and eternal punishment of the wicked. True, the primary meaning of "Hades" is "the unseen world"; that is, that which is beyond death. In that sense, heaven is a part of hades; it is a part of the unseen world. But the contention of the critics falls down, because in verse 24, the rich man says, "for I am tormented in this flame". Words are signs of ideas. Symbols are never as strong as the things symbolized. Then if it requires "a lake of fire burning with brimstone", Rev. 19:20, to symbolize the torments of "Gehenna", (the word used by Jesus to express the place of eternal suffering of the wicked,) then how great indeed must be the horrors of the place symbolized?

This lesson not only bursts into flinders the teachings of the Russellites, but it also knocks the props from under the Catholic teachings of "purgatory". In other words: Once in hell, always in hell. There will be no getting out, neither cessation of suffering.

One legitimate teaching just here is, if there were more fruitful praying here, there would be less unfruitful praying in hell. Some people don't have time to pray here; but because they have not confessed their sins, and asked forgiveness, and trusted Jesus for salvation, will have all eternity in which to send up their unavailing prayers from hell. Yes, lots of church members, even Baptists, do not attend prayer meeting in this life, but indications point to a big but fruitless one in hell.

Angels carried the soul of Lazarus to Abraham's bosom, the Jews' way often of speaking of heaven. Thus we have another teaching about the ministry of angels to God's people in this world.

The rich man, like all other sinners, wanted to excuse himself. But his excuse was not valid. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse". Rom. 1:20. Through the ages God has sufficiently revealed himself to mankind, that there is no excuse for going into eternity unsaved.

This rich man got very much interested about his brothers after he was in hell. Judging from what we see, there will be many like him. This man became such a believer in foreign missions after he got to hell, that he wanted Lazarus sent back as a missionary to his, (the rich man's) brothers. I think some Baptists who are anti-missionary now, will change their minds after it is too late.

This rich man seemed to think if one from the dead would warn the wicked, they would believe. But he was told that they had Moses and the prophets and that was all they needed. The death and resurrection of Jesus are the best authenticated facts of history that are more than one hundred years old, and he has told people about the future world,

and the horrors of hell; but people do not believe his words, and even hate him today as never before. The wicked of the world are doing all in their power to keep people from believing in him as the Son of God, even to the point of teaching little children to hate him, and sing, "The blight of the world is Jesus".

Incidentally this lesson teaches personal recognition beyond the grave. Then you ask, "How can there be happiness in heaven with the possible knowledge of kin-people in hell?" When fleshly coils are removed, we will see the righteousness and justice of God, and his wonderful love and effort to save the lost, so there will be no sorrow to those who are saved. But may I ask, "If you are going to get so much interested about them then, why not be more interested now?" Yes, reader, now is your time to be interested.

BR

NEWS ITEMS

A splendid meeting has been conducted by Dr. John W. Haw, Atlanta, Ga., in the Walnut Street Church, Waterloo, Iowa. On account of the good weather that prevailed throughout the entire meeting with the exception of one night; the meeting moved steadily forward and crowds of people came from great distances to the meeting, some large delegations even coming sixty-five miles distant.

About one hundred and twenty-five came forward and signified their desire to unite with the church. This number will make more than a thousand to come into the membership of the Walnut Street Church in less than five years of the pastorate of Rev. Warren L. Steeves, D.D. This is the first meeting of that period of time where an outside evangelist has been employed.

Dr. J. C. Massee, former pastor of the Tremont Temple, Boston, began a two weeks meeting with the First Baptist Church, Muscatine, Iowa, April 7th. Rev. Vernon L. Shontz is the pastor. The meeting promises to be one of large influence.

Dr. H. C. Wyman, pastor of the First Baptist Church, Newberg, Kentucky, conducted a two weeks meeting with the Calvary Baptist Church, Des Moines, Iowa.

Rev. James W. Kramer, Denver, Colorado, concluded a great Evangelistic Campaign with the Forest Avenues Baptist Church, Des Moines, of which Rev. J. Alvin Lee is the pastor. This meeting resulted in ninety-four conversions and reconsecrations.

Most of the churches throughout the state of Iowa took a special offering on Easter Sunday for the work of the Missionary Board of Cooperation. It is believed that the receipts for this year are exceeding those for last year.

Dr. Frank Anderson, Secretary of the Iowa Baptist State Convention, has been holding a two weeks revival meeting with the Hawarden Baptist Church. There was a splendid response to these meetings.

PICKENS

On Sunday, April 5, followed an interesting program on giving presented in quarterless fashion by Intermediates, who now constitute one group of the Senior Union, Mary D. Yarborough, student Secretary of Blue Mountain College delivered an interesting address to union and numerous visitors.

Plans for meeting of Hobbs County Associational B. Y. P. here next Sunday are nearing completion, all committees having appointed. Report from pre-committee at March meeting Sunday, April 12.

New Officers as follows were stalled: Mrs. C. M. Bryan, President; Mr. Ed Atkinson, Vice-President; Mrs. E. R. May, Recording Secretary; Miss Grace Atkinson, Corresponding Secretary; Miss Linda Rogers, Treasurer; Miss J. Mitchell, Bible Readers' League; Miss Katherine Boyd, Pianist; A. M. Lorance, Chorister; Captains: Jesse L. Boyd, Katie McDaniel and Elizabeth Shank.

Mr. Tate, Associational President will visit and speak to the Sunday, April 1.

Nineteen completed "Training Church Membership" taught May 13 in an all-day session by Member J. Wilds. W. M. U. ladies served a delightful luncheon at noon. Pickens Band rendered several numbers.

Pickens Seniors will volunteer their services in the revival service in June.

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"Help! Help!"

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QUICK RELIEF

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WINSLOW'S SYRUP

Thursday, April 16, 1931

TWO BOYS AND A QUICKSAND
Jennie N. Standifer

Jack Hampton and Billie Harper entered Oak Grove School for Boys on the same day. They were both sixteen years of age, and soon became rivals in their classes as well as their games. The fathers of these boys owned large plantations near Tahahatchie River, in North Mississippi. There was a large family of the Hamptons, but Billie Harper was an only child. He was domineering in his disposition and had few real friends among his schoolmates.

Quicksands were known to be in the river, but during the summer months there were bathing parties every week in the deep, swift-flowing water. One afternoon in August, a number of years ago, a party of ten boys went to the river to swim. All were riding prancing, well kept horses except Jack Hampton, whose steed was a big, raw-boned gray mule. The rider did not dismount upon reaching the place selected for bathing, but sat on the mule and watched his schoolmates swim and dive. He was ridiculed, but laughed good naturedly and explained that his bathing suit was out of repair.

"Own up that you are a slow boat at swimming when you try to keep up with the rest of us," Billie called to Jack. Billie boasted that he was the best swimmer of the school. "How do you like these dodos, boys?" He leaped from the bank of the river into a deep wash-out, and began to turn somersaults in the water. Other boys joined him and there were merry battles, and spectacular dives.

Suddenly Jack Hampton, who was sitting on his mule near the river's bank, called out:

"Better keep away from the deep water, boys! A man was drowned down here in June. There are quicksands, and—"

"I'm not a 'fraid cat' like you, Jack," called Billie Harper. "This is nothing but a puddle to real swimmers. I dare any of you to follow me!"

He plunged into the water and when he came up from the dive invited again:

"Come on, unless you are a coward."

"There are quicksands in that place," called Jack. "Better look out."

"Keep away all cowards," retorted Billie. "Look at this dive."

Again he plunged in, but did not invite any one to join him. Instead he cried out tremulously as he rose above water:

"There is a quicksand—and I have cramps and—"

He was struggling in the water, and his comrades looking on in dismay.

"Help! Help!" he cried weakly. There came a rush of galloping feet from the shore, and Jack Hampton and his mule plunged into the water, and were near when Billie rose and groaned:

"Save me!"

There were screams of terror, but only Jack gave a helping hand. He urged the mule forward with kicks, and grasping Billie's arm, pulled him across his steed in front of him. Several times the lookers-on were sure that the mule would not reach

the shore with Jack and Billie, but that another quicksand would drag them down. There were wild screams of terror, but no one seemed to know what to do. Billie had lost consciousness, and as Jack held him there came the thought that this was the boy who had ridiculed him, and never given him a pleasant word in their association. Now, his own life was in danger. Must he lose it for an enemy? As if whispered in his ear came the response: "Love your enemies . . . do good to them that hate you . . . That ye may be the children of your Father which is in Heaven."

The words were a call to duty. He caught Billie's arm with a tighter grip and called out:

"Get up! Get up!", kicking the mule's sides vigorously.

There was a stumbling plunge forward, and another quicksand reached.

A chorus of frightened screams seemed to arouse the mule to new energy, and he made a struggle for the river bank. He reached it, Jack and Billie fell into the arms of their frightened friends.

Billie was unconscious, and Jack speechless. Both revived after much rubbing.

Jack found the mule unharmed. He turned him into the pasture and slipping into his room, put on dry clothing. He was naturally quiet, and his silence was not noticed during the evening meal.

Several days later Mr. Hampton asked:

"Why didn't you tell me about your narrow escape from that quicksand, Jack?"

"I would rather not talk about it. I didn't do anything more than my duty."

"You risked your life for a fellow who has laughed at you time and again for not being an expert swimmer, and ridiculed you for riding a mule and doing work on the farm."

"I was glad to help Billie, father."

"A forgiving spirit is a fine thing, my boy. I met with financial losses during the past year, but I can sell a tract of land for enough to send you through the university."

"I could work my way through the literary department, father."

"I prefer to pay your way, son."

Mr. Harper offered Jack a clerkship in his supply store, a few days later, but it was politely declined.

The land was sold and the money invested in Jack's education.

In a Western State, Jack Hampton's name ranks with the most prominent lawyers of that section. And two splendid sons are following in his footsteps.

INTERESTING FACTS ABOUT THE ORPHANAGE

The following interesting facts were brought out in the report of the superintendent, made to the Board of Trustees for the month of March.

We received no children. We placed out five children, two with relatives who should be caring for them, and three in Christian homes. We had applications for the admission of about forty children, and visited three families preliminary to receiving the children.

Your superintendent made speeches in behalf of the Home as follows:

Jackson, Meridian, New Albany, Pontotoc, Hattiesburg, Brookhaven, Grenada, Leland (twice), and Columbia.

We have eighteen children underweight, and under nourished, taking Cod Liver oil, and eating a special vitamin producing diet. Every child now has milk to drink twice daily, and the under nourished three times daily.

Mr. and Mrs. Miller donated their expense accounts, which represented personal money spent for the Home, for the months of November, December, January, and February, in the total amount of \$120.00.

Money received for the month of February was as follows: From Cooperative Program \$347.79, Special Gifts sent to Board \$80.91, Special Gifts sent to the Home \$220.50. Total \$649.20. Expenses for the month were about \$3,000.00 including about \$800.00 for Insurance of plant and equipment. With permission of the State Convention Board, we will probably change the time of the spring collection from Mothers Day to the first Sunday in June.

A very important forward step was made when your Board at the meeting of March 27th, passed rules and regulations, governing the admission of children into the Home, and the dismissal of children from the Home.

This regulation (see above paragraph), will result in putting about fifteen children out of the Home, to be cared for by relatives who are able to do so.

The morale and spirit of the children are the very best. We have had but little disciplinary trouble, during the month.

—Winnie Haimes, Rptr.

A BAPTIST BIBLE INSTITUTE EXPERIENCE
Student H. D. Jordan

During a service at Clay Square Mission I noticed a woman with a serious look on her face as Brother George Nelson preached. After the service I was introduced to this woman. We talked about the service, and I asked her if she was a Christian. She said, "Yes." Then I asked of what church she was a member. She said, "I am not a member of any church." She then expressed her purpose not to be a member of any church. I quoted her Matthew 10:32, "Every one therefore who shall confess me before men, him will I confess before my Father who is in heaven." I also quoted 1 John 2:3,4, and thinking she was not saved I began to explain the plan of salvation the best I could, but without effect.

The following week I went back and talked with the same lady. I was convinced she was lost. The next week the leader asked me to preach. During my preparation I asked God that this woman might be saved. I preached on Isaiah 42:6-7, with special emphasis on the fact that God takes the initiative in salvation, and that we are saved to serve, and insisted that we could serve better in the church.

This lady manifested the deepest interest. After I had finished my message I gave an invitation for those who would surrender to Christ to come out in confession. Before the song began this lady came down



the aisle and gave me her hand with tears running down her cheeks. She then expressed her desire to unite with the First Church of this city. After the service she made her way through the crowd and said to me, "I couldn't turn Him down any longer."

—BR—
"Yes, old Cedric is dumb, all right; but no wonder. Look at his parents."

"What's the matter with his old folks?"

"Well, the dean wrote to them telling them that their son had sixteen cuts, and in the next mail Cedric got a roll of gauze and a can of adhesive tape."

—BR—
ENCOURAGE YOUR DAUGHTER'S MUSICAL TALENT

It was Longfellow who said, "Yes, music is the prophets' art; among the gifts that God hath sent, one of the most magnificent." An appreciation and understanding of music lifts the soul above the dust of every-day life, and imparts to its possessor a charm and cultural background that adds immeasurably to the fullness of living.

Realizing the tremendous cultural value of musical training, Converse College, one of the South's outstanding colleges for women, has established a nationally-recognized School of Music which is entirely distinct from the College of Liberal Arts and Sciences. The School of Music is guided by its own dean; its faculty and equipment are separate, and its diplomas are awarded by its own authority.

As far back as 1899, a building was erected containing 34 practice rooms, teachers' studios and a large auditorium of over 2,000 seating capacity. In this building was installed a three manual organ with 40 speaking stops, and two concert grand pianos. During the intervening years additional equipment has been purchased from time to time, and today there are few schools that afford such complete facilities. The high standing of the Converse College School of Music is indicated by its institutional membership in the National Association of Schools of Music. This School of Music has sent forth 144 full graduates, and has given musical training to hundreds of others. It has trained many teachers, heads of departments, professors, organists, choir directors and community music club leaders. Several graduates have attained wide fame for musical achievement.

For information write President Robert P. Pell, Box C, Converse College, Spartanburg, S. C.

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Thursday, April 16,

Thursday, April 16,

The Children's Circle

Mrs. P. I. Lipsey

BIBLE STUDY No. 16: APRIL 16th
The Blind Man at Bethsaida:
Mark 8:22-26

There were many blind men in the land of Israel, and one of these was brought to Jesus by his friends, when the Lord came to Bethsaida. Perhaps he had no hope of ever being made well, and did not wish to come. But some of his friends or family have faith in the Great Healer, and bring him and beg Jesus to cure him. Jesus took the poor man by the hand, and brought him out of the village, perhaps that away from the crowd he may not be interrupted in putting his whole mind upon Jesus. Jesus can see into the hearts of all, and He sees things that we, or any earthly doctor, might never see: This is why He uses different ways of giving healing. The unusual thing about this miracle is that it is not done all at once. He could have done it so, and did frequently heal with a word, but not in this case. This man, it seems, did not want to come to Jesus: perhaps the Lord is giving him time now to grasp the wonderful thing that is happening to him, the thing he did not have the faith to ask for, himself. Jesus moistens the eyes with the moisture from his own mouth, and lays his hands upon them, so that the blind man may know that the healing comes directly from Him. Then he asks if the patient can see at all, and he says, "Why yes, I see something that looks like trees walking, but I know it must be men". So then the Great Doctor puts His hands on the eyes again, and the afflicted man can see everything clearly. Don't you think he must have thanked the Lord from his heart for His goodness to him? I think so, but we are not told, and Jesus sends him away to his home, not allowing him to go into the village, because He did not want any excitement stirred up by his telling of his cure.

Questions

1. In what way is this miracle different from most of Jesus' miracles?
2. How did Jesus bring out, or build up the man's faith?
3. Is God obliged to do things always in the same way?
4. Of what three disciples and apostles was Bethsaida the early home? John 1:44.

My dear Children:

This is a busy week, but I still have time to write to you, and to look after Our Page. Had you noticed that Baptist women of our state are having their Convention this year in Jackson, our very near neighbor, and that it is going on now, this week? I hope that many of our Clinton women will be in attendance, and I shall go every day, and perhaps shall have some one staying here with us to go with me every day. And perhaps I shall see some of your mothers, as I nearly always do when I am away at a meeting, and perhaps they will come and tell me how much their little girls and boys like to read the Children's Page! Wouldn't that be nice? But what I should like for them to tell me is why you have dropped off so badly in writing to me. It doesn't seem as if Mr. Hard Times, who is doing so much damage, now, ought to keep you from writing to me. You know I don't like to do so much of the writing myself, I like to hear from you. Well, don't forget the orphans still need your help, for tho' they have lots of gas on their place, they haven't anybody to buy it. Some one will after a while, but nobody just now. So

send your little moneys, if you can. With love,

Mrs. Lipsey.

Jackson, Miss., April 7, 1931.
Mrs. J. I. Lipsey,
Clinton, Miss.

Dear Mrs. Lipsey:

In behalf of our unfortunate, dependent and orphan boys and girls, I want to sincerely thank you and your Children's Circle for your recent contribution. This contribution will help us in our effort to provide a real home for these homeless children and secure the necessities for them.

Again thanking you and your children for your liberal contribution, I am

Sincerely yours,
O. C. Miller.

Plantersville, Miss., April 4, 1931
Dear Mrs. Lipsey:

I am sending you 50 cents as an Easter offering from the Sunbeams of Plantersville Baptist Church. We hope they can use it for some good. We will try to send more some time. I hope to be able to visit the orphans some time. We Sunbeams all send love to you and the orphan children.

Your little friend,
Carroll Mitchell,
Secretary of Sunbeam Band.

This is nice of you and the Sunbeams, Carroll, and I'm so much obliged for the contribution. They will certainly have good use for it. The children at the Orphanage will be mighty glad to see you when you can go there.

Newton, Miss., April 7, 1931.
Dear Mrs. Lipsey:

The Clarke College Sunbeams are sending 25 cents for the Orphanage. We want to send you this much every month. The College W. M. S. Circle and Y. W. A.'s gave us a nice Easter egg hunt on Thursday before Easter. We all enjoyed it. Our leader, Mrs. Holmes, has been sick for some time. We miss her, but we are having some one else to meet with us. We hope she can soon be well again. I hope you are enjoying the spring weather. I can go barefooted, and I like it too.

With love to all,
John Thomas Carter.

I won't say for certain, John Thomas, but I do believe that your Sunbeams and you remember us oftener than anybody else. And we appreciate it, and thank you. I hope Mrs. Holmes will soon be well again and with you.

Now, don't you go bare-footed too soon!

PELAHATCHIE READY CLASS

The regular monthly meeting of the Ready Class, Pelahatchie Baptist Sunday School, was held in the home of Mrs. T. D. Prestridge, the inspiring teacher.

The meeting was called to order by Mr. A. G. McInnis, class president, followed with scripture reading and prayer. Reports were read by officers, all of whom are doing splendid work. The class grade is climbing higher each month. Offering was exceedingly high this month, due to the liberal offering taken for Home Missions. The class offering for Home Missions was one-fourth the amount of the entire Sunday School.

A delicious salad course was served the seventeen members present and several visitors, by Mrs. A.

G. McInnis and Mrs. Otis Mashburn, co-hostess with Mrs. Prestridge.

—Class Reporter.
BR

VISITORS—A HOSPITAL STORY
By Louis J. Bristow, Superintendent

"I was sick and ye visited me" are words used by the Master to command a certain type of ministry. However, like charity it covers a multitude of sins. I am sure it was never intended to refer to formal visits to the sick in a hospital merely meant to add to the numbers in a committee report. Gauged by the effect upon the patient, I am sure most hospital workers would class the majority of visitors as common nuisances.

Usually visitors interfere with the orderly schedule of ministrations by doctors and nurses; cause the waste of energy the patient needs to help him recover, leaving him exhausted and fretful, thus prolonging his stay and adding to his expense; and rarely contribute one iota to the patient's comfort or well-being.

The visitor means to be helpful, his intentions are good. But observation has proven it is better by far that a hospital patient should not have visitors. This is a fact so well established that all hospitals have fixed "visiting hours", and many forbid visiting altogether. A card, a letter, or a vase of flowers would be much more helpful than a personal visit.

The words of Jesus were meant to apply to an actual ministry and not to a social call or an "official visit". Many poor persons need financial help, and to give that is to "visit" indeed.

The Southern Baptist Hospital gives free service to many hundreds of the poor every year. Do you "visit" them by your ministering gifts?

New Orleans.

—BR—
THE OPDYKE FUND FOR MOUNTAIN YOUNG PEOPLE INCREASED
By Walter M. Gilmore, Nashville, Tennessee

As a result of the final decision in the Opdyke Will case by the Court of Appeals of New York, the highest court in that state, the Executive Committee of the Southern Baptist Convention will receive approximately \$78,000 from the Opdyke estate in addition to the \$112,000 received two years ago. It is expected that this additional fund will be in hand by the first of September and that the income from it will become available for the next school year.

The story of the beneficent gift of Mrs. Ida Reed Opdyke, of Jamestown, New York, to the mountain youth of the South was widely told some three or four years ago after her death, May 12, 1927. During her visits to the South, Mrs. Opdyke had become greatly interested in the people living in the mountain districts, being especially impressed with the need of giving the young people a chance to get an education. She sent her only daughter to Salem Academy, Winston-Salem, North Carolina.

In her will, Mrs. Opdyke made provision that practically one half

of her estate should be given to Southern Baptist Convention to known as "The Dorothea Van Deusen Opdyke Fund", in memory of her only daughter who died in her twenty-first year. This was to be administered by the convention in providing aid for boys and girls living in the mountain districts to obtain an education. The will provided that the other of the estate should go to her son, Mr. Wilbur F. Opdyke, and two sons. The will was contested and it has been vigorously fought through the courts with the results as stated above.

During the past two years Executive Committee has assisted approximately 125 mountain people with the income from the fund. Some of these have been helped for the two years. Of course only the interest from this fund can be used. This has been inadequate to meet more than half the applications for help the committee received. But the timely aid has been extended to these struggling young people has, in most cases, saved the day for them, enabling them to remain in school.

What a fine way to erect an during memorial! Through all time to come many young people from the everlasting hills will be raised up to bless the memory of Dorothea Van Deusen Opdyke whose cause in the hour of great financial stress aid came to them through thoughtful provision of her devoted mother.

—BR—
Stenographer: "Howja sense?"

Employer: "Dollars and cents horse sense?"

Stenographer: "Well, like it ain't seen him sense."

*Healing Ministry
Humanity
Start*

—
"The pain of a child is of concern to everybody."

That saying seems to be true. President Hoover has organized White House Conference on Child Health, which has attracted nationwide attention.

We do a great deal of free work for children of poor parents, orphans.

Isn't it a fine thing to have in such Christian ministry?

"Inasmuch as ye have done it one of the least of these."

Do you have part?

—
Louis J. Bristow
SOUTHERN BAPTIST HOSPITAL
New Orleans, Louisiana

Thursday, April 16,

Thursday, April 16,

B. Y.

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"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Noxubee County Associational B. Y. P. U. Decide on Monthly Meetings

In their regular quarterly meetings the Noxubee S. S. and B. Y. P. U. organization recast their plans for the future and it was decided that the Associational B. Y. P. U. would be organized and a monthly meeting held. It was decided that the meetings would be on the third Sunday of each month, leaving the fifth Sundays open for whatever plans the Executive Committee of the association might want to adopt. A committee made up of the pastors of the association was appointed to nominate officers for the Associational B. Y. P. U., to select the place for the April meeting and to plan a program for this first meeting. Bro. W. E. Hardy was made chairman of the committee. The last meeting of the joint organization was held with the Shuqualak Church with a good attendance. The Shuqualak Church was royal in its entertainment; it was a beautiful day and a fine spirit prevailed.

Copiah Holds Eighth Annual Session of Associational B. Y. P. U.

On March 29th the Copiah County Associational B. Y. P. U. held its eighth annual session with the Shady Grove Church. An all day program was planned and well carried out. Three plays were given, one by the Pilgrim's Rest Intermediate B. Y. P. U., one by the Wesson Senior B. Y. P. U. and one by the Georgetown Juniors. Speakers for the occasion were, Miss Cecelia Durscherl of Jackson, and from the county, S. B. Harrington, Aubrey Killeas, Ruth Hill, Rev. O. Autritt, Rev. J. W. Gray, Rev. A. A. Kitchens, and Dr. Geo. P. White. The Wesson Glee Club and the Mississippi College Quartet furnished special music. A splendid crowd attended and a report from the meeting is to the effect that it was a wonderfully successful affair. The work in Copiah goes forward in a splendid way under the leadership of efficient officers.

Union Associational B. Y. P. U. Holds Meeting at Lorman

Though one of our newest Associational B. Y. P. U.'s and one of the largest, taking in two counties, Jefferson and Claiborne, the meeting held in Lorman on March 29th was attended by a large crowd with every B. Y. P. U. represented. Union Church, twenty-five or thirty miles away, had about thirty-five present. Mrs. L. H. Yarbrough is the efficient president of this Associational B. Y. P. U. and the work is growing under her leadership. Mr. Talbert represented the State B. Y. P. U. Department in this meeting and reports a good program. Clifton Tate, president of Holmes County Associational B. Y. P. U., went with Mr. Talbert and also reports favorably. He says that he is hunting for the best things that he may pass them on to his own B. Y. P. U.'s.

We might add that other presidents could visit his association and get some good points in B. Y. P. U. promotion.

Contests for District B. Y. P. U. Conventions

Three contests are being planned for the District B. Y. P. U. Conventions; they are as follows: MAP CONTEST FOR SENIORS. Every Senior has the privilege of entering this contest. For the best map submitted in each district a gold B. Y. P. U. Emblem Pin will be given. The map must be on white paper size 8½ x 11 and must have all Baptist churches located and the churches having a B. Y. P. U. specially marked. Any other information about the association will add to its value in the contest.

A Sword Drill for Intermediates in each district will be held and the winner in each district will be awarded a gold Intermediate Emblem Pin. Let each Intermediate union select its best swordsman and send to the Convention to compete in this contest.

All Junior B. Y. P. U.'s will be interested to know that this year we are having a contest for them. This will be a Memory Work Contest and a gold Junior Emblem Pin will be given to the Junior winning in this contest.

For full information and instructions in these contests write to your State Secretary or State Leader.

"Lest You Forget"

June isn't far off and will be here before you know it, so do not put off planning to attend the District B. Y. P. U. Convention too long. Interest is running high now, the programs are being printed and will be ready to mail about the first of May. Watch the mail from the first on for a special envelope containing a letter, a Program, a large poster, and several stickers for windshields. Every Pastor, Associational President, Director, Junior, Intermediate, Senior and Adult union will be mailed one and if you don't get yours by the 10th write us and we will send you a special copy.

Time and Place:

Baldwyn, June 2-3.
Ackerman, June 4-5.
Fifth Ave., Hattiesburg, June 9-10.
Columbia, June 11-12.
Magee, June 16-17.
Indianola, June 18-19.

Rankin County Associational B. Y. P. U. Reports

The Rankin County Associational B. Y. P. U. met for its quarterly meeting Sunday afternoon at 2:30 P.M., fourth Sunday in March, at Star, Miss. All the churches in the county having a B. Y. P. U. were represented and others were present from churches not having unions, making a total attendance of 232.

The program was rendered in a very efficient way by those taking

part, as follows:

Song—Loyalty.
Prayer—Rev. Wayne Alliston.
Song—Living for Jesus.
Scripture—Truet McCullough.
Prayer—Rev. S. T. Courtney.
Influence—Iven Lowery.

Debate—Resolved that Study Courses are More Important Than a Social—Star B. Y. P. U.

Special Music—Mr. Williams.
Our Study Course Book—Margaret Rouse.

Reading—Inasmuch—Jane Clark.
The Value of a B. Y. P. U. to the Church—Rev. Wayne Alliston.

Sword Drill for Junior and Intermediate.

Closing Prayer—Clifton Tate.

The three Efficiency Banners were awarded to unions making a percentage above 90%, as follows:

Mt. Creek Seniors,
Pearson Intermediates,
Briar Hill Juniors.

Two unions were 100% in attendance. They were Pearson Intermediates and Mt. Creek Juniors.

The Sword Drill Banners were awarded to the Mt. Creek Juniors and Pearson Intermediates.

The next quarterly meeting will be held with the Brandon Baptist Church on the fourth Sunday in June.

Madison County Association Has Splendid Meeting

The Madison County B. Y. P. U. Association held its regular quarterly meeting at the First Baptist Church in Canton at 2:30. This being the best meeting since the Asso-

ciation was organized more than a year ago. The topic of this meeting was Missions.

Flora Union won the attendance banner and the Efficiency banner was won by the Camden unions; the Camden Junior union has been 100% in efficiency ever since the association was organized.

Mr. Auber J. Wilds, of Oxford, our State Secretary, made a splendid talk on Missions.

The association will hold its next meeting in Flora at the First Baptist Church, the second Sunday in July at 2:30.

List of officers elected for the association are as follows: President, Christine Clark, Camden; Vice-President, Harry Larson, Canton; Secretaries, Louise Lemmons, Farmhaven, and Mildred Hudson, Camden; Organist, Miss Elizabeth Nutt; Assistants, Julia Long, and Theodosia Sandidge, Canton; Chorister, Mrs. P. H. Lee, Canton.

The group leaders are: Group No. 1, Grover Boone, Canton; Group No. 2, Minnie Leta Blough, Madison; Junior and Intermediate Leader, Mrs. Marion Simpson, Canton; and Reporter, J. D. Maness, Canton.

Tillatoba B. Y. P. U. Elects New Officers

The B. Y. P. U. members met and elected new officers March 29th as follows: Mr. Robert Burke, president; Mr. Joe Crawford, vice-president; Mrs. Essie Walton, secretary and treasurer; Mr. John Alexander, quiz leader; Mr. J. O. Continued on page 16

CAMP SAPPHIRE A SAFE PLACE FOR YOUR BOY

Pioneer camp of the Carolinas—Popular for 17 years, under same management. Open July and August. Christian, non-sectarian. Near entrance Pisgah National Forest. Best of equipment. Scrupulous care. Reasonable rates. For booklet address

W. McK. FETZER, Camp Sapphire, Brevard, N. C.

"BRUSHING THE CLOUDS FROM THE SUNSET"



The goal adopted by the Southern Baptist Convention for all Southwide causes for 1931 was THREE MILLION DOLLARS. Of this sum 7% or \$210,000 was allocated to the Relief and Annuity Board for aged ministers' relief. The Annuity Department does not now share in the receipts from the Co-operative Program. A like sum was named as the goal for 1930, but the undesignated or distributable money actually given was less than one half of the goal, thus providing for the Relief Board only approximately \$92,000. The distributable or undesignated gifts of the people for the first quarter of 1931 were less than for the same period last year and this will probably cause the Board to receive for this year less than \$90,000. It will be apparent that the designations to other important interests serve to reduce the receipts of the Relief Board since designations to this Board are negligible.

With more than 150 applications held on the deferred list the funds available from the Co-operative Program gifts will not be enough to pay the beneficiaries already on the roll. Applicants for relief grants find it difficult to understand why they cannot be aided. But our people should see how impossible it is for the Board to make new grants in the face of declining receipts. Should the old preachers be overlooked in the denominational ministrations?

Thursday, April 16,

Thursday, April 16,

THE RIVER PLATA BAPTIST CONVENTION

By Robt. F. Elder

From February 15th to 17th, the Twenty-third River Plata Baptist Convention was held in the First Baptist Church of Rosario.

As we returned in the train, one of the messengers said: "I have just been saying to my wife that it is the best and the most Christian Convention that I have attended." The three of us who listened, laughed right out at the phrase "the most Christian." In the mind of that good brother there are degrees of being Christian in a Convention! But we all knew what he meant, and some of us were going home with our hearts singing just for that very reason. Few of the former Conventions have passed without some unpleasant incident, some personal thrust that hurt. All have not yet learnt what in sporting language it is to "play the ball and not the man."

But this time we were all on the high levels. There was free discussion but in the best of spirit. There were differences of opinion, but no display of ill-feeling.

Rev. J. M. Rodriguez was elected President. He is one of the Vice-Presidents of the Latin American Baptist Convention. There were 405 baptisms during the year and some reports were not to hand. This is a 10% increase.

Missionary Z. P. Freeman gave the inspirational address at the opening session, on what the Bible ought to mean to us. The report of the local Mission Board was presented by the Secretary, Don Nicolas Visbeck, and showed that progress had been made in spite of opposition and serious difficulties, and that the good seed had been sown by full hands by the three Argentine married couples who work under its auspices. Best of all the Board had been able to pay its way, and ended the year with a slight balance in hand. Don Rafael Galizia, one of the missionaries, gave a thought provoking address on "Factors in the Progress of the Work in the North."

"The Evangelization of the Rural Districts" was the subject dealt with by Missionary T. B. Hawkins. He is doing the job, hence his example was the best exposition of his teaching.

The most prickly subject dealt with, and which most intimately affects the Home constituency, was presented very tactfully by Missionary Martin Blair. It took the form of a resolution adopted at our last Missionary Conference inviting the Convention to appoint an assessorial committee of eight to cooperate with the Executive Committee of the Mission in the preparation of the budget to be presented to the annual Missionary Conference for approval before being forwarded to the Board in Richmond. After amicable discussion the resolution was adopted by a fair majority. So from now on, we start out on a new phase of our missionary enterprise. The group of men appointed are the peers of us missionaries in administrative ability, fairmindedness, foresight, and disinterested longing for the evangelization of the whole of these countries.

What thrilled my old heart more than anything else was to listen to

the fine inspirational addresses given by some of our younger men, most of them prepared in our Seminary. "The Fullness of Christ" was the subject of the Convention sermon preached by Don Francisco Villalon, of Mendoza. It was used to enlarge our capacity for Christ.

"Following Christ in His Doctrinal Principles" was the subject of Don Enrique Corrales of Bahia Blanca, and he led us right into the heart of things. It led us to what was probably the spiritual high water mark of the Convention, when Don Ramon Vazquez of Rosario, guided our thoughts as to the meaning of "Following Christ in His Moral Principles." The influence of those two addresses given by two of the youngest men, will never die.

Next day a forceful address on Alcoholism was given by another of the younger men, Don Lorenzo Pluis of Buenos Aires. He gave steady sledge hammer blows to the moderate drinkers who are members of our churches.

The veteran Don Gabriel Osterman drew us very near to God as he led our thinking on "Following the Living Christ as Power and Guide in Our Christian Life."

Then the eloquent young successor of Besson, Don Santiago Canclini, gave the closing address, and drew us out to a fuller consecration to Christ and His cause.

When I look at these able, spiritually minded, enterprising young soul winners, who have already risen to influence in our Convention, there are no doubts as to the future of Christ's work in the country.

The Women also had a very successful Convention, and the young people had an inspiring meeting at which it was decided to organize a Young People's Convention next year.

Yes, things are progressing, and "We'll never stay at the Half-way House

While there's still so much to do."

—BR—

PASS CHRISTIAN MEETING

Our meeting of ten days closed Wednesday night, April 1st, with a great service. Brother C. E. Almand of the Fifth Avenue Church, Hattiesburg, did the preaching and Mrs. Almand helped in the prayer and song service. The attendance exceeded our expectations. The interest grew until the last service. There were twelve additions. Eleven of these came on profession of faith. Four of this number were Catholics. Brother Almand is great help in a meeting. His preaching is scriptural, evangelistic, spiritual, plain and straightforward. Such preaching will always be effective. We needed another week to reap the harvest. But we will do that yet.

This makes nineteen already for baptism this year. Conversions are frequent and we have to keep the water in the baptistry most of the time. This church was organized a little over three years ago with ten members. We have had some removals and deaths. The present membership is one hundred and nine. That is good growth in a field where eighty-five per cent of the people are Catholic. Our great task is to teach and train these people. It isn't easy work. Many of these people have had little or no opportunity. They have grown up

here where there was no Baptist church. One man who was converted in the meeting had never heard a gospel sermon before in all his life. He was converted the first sermon he heard too. One thing Baptist people in Mississippi need to know is that this is a great mission field and that it will continue to be so for years to come. The short route into New Orleans will be open by early summer. That is going to greatly increase the population in Bay St. Louis and Pass Christian. We now have two weak Baptist churches with less than ten thousand dollars worth of property trying to minister in the midst of a population already more than ten thousand.

As the only Baptist pastor in this situation I greatly appreciate all the sympathy and help we have received but that help must be continued. It ought to be increased. If Mississippi Baptists really believe in Missions this is a mighty fine place in which to demonstrate it.

The problems and needs and difficulties are very little different from what they are in any other Catholic mission field. The Catholic Church is certainly alive to the opportunity here. It is not letting any grass grow under its feet either. They have highly educated and trained priests and teachers at work day and night. I get a bit lonesome at times but then the Lord is with us.

They seem to have plenty of money for whatever they want to do. Our Baptist people are poor and often have to suffer for Christ's sake. This is especially true of many of those who are being converted from families that are not Baptist.

The meeting just closed attracted a great deal of attention from people who have not been interested before. If we can just keep on and have time enough to establish the work here some day we will have a great Baptist work in both Bay St. Louis and Pass Christian. But it can't be done over night. We thank God for the coming of Brother and Mrs. Almand and take courage to go on. We crave the prayers of our Baptist people throughout the state and their continued interest and support.

—W. S. Allen.

PELAHATCHIE

The T. E. L. class held their regular business meeting Monday afternoon, the president, Mrs. J. W. Beasley, presiding.

After special music by Mrs. Knight and Miss Spann the president read Phil. 2, 1 through 12.

Encouraging reports were given by each officer and the names of seven honor pupils read for March.

One new pupil for the month brings our enrollment to twenty-nine.

Our beloved teacher, Mrs. R. A. Stingley, stressed the use of Bibles not only in the T. E. L. class but throughout the entire Sunday School.

Mesdames Rushton, Kincaid and Thomas were appointed group captains.

Special collection for Missions, \$10.90.

Eighteen members were present. Aim for April—"Some member responsible for each absentee".

When in Pelahatchie welcome to T. E. L. class.

Refreshments were enjoyed at the close of the meeting. —Reporter.

In Memoriam

IN APPRECIATION OF MRS.
O. McGEE
Leland, Mississippi
(Died Easter Sunday, 1901)

She was an angel visiting unwary
Lifting burdens, lightening care
Smiling to hide her private woe,
A living example here below,
Serving the Lord in every way,
Teaching His word by acts each day,
Helping the poor and needy close
Orphanage work was her personal task,

Never a murmur when racked
pain,

Ever encouraging time and again,
A strong living magnet with a smile
that drew

All who knew her to pledge anew
And serve Him better as she passed by,

Hers was a soul that looked on him
Now she is gone, stilled is her voice
And those who knew her can rejoice

For duties and burdens on her
below

Are finished, and God has called
they know.

Her memory will linger, His will
shall increase

Because of a life that has ended
In Peace.

Lillian Eleanor Ellis,
Former Secretary,
Leland Baptist Church

—o—
Augustine Jones

After being sick two years long
Augustine died. She was the daughter of Mr. and Mrs. A. Jones of Monroe. She was ten years old, a member of our G. A. band.

Death rides on every breeze
lurks in every flower and death
the young and the old.

God says the things I do ye
not understand now but ye shall
hereafter.

We can only trust the God we
care for all when the sorrows of
earth appear.

We extend our deepest sympathy
to her parents.

She was laid to rest at Midway
Cemetery.

—Mrs. C. A. Seale,
G. A. Leader

—o—
Edgar Ross

The First Baptist Church of Cleveland has recently sustained a great loss in the passing of one of its most faithful and loyal members.

Edgar Ross was a man of sterling Christian character and one greatly loved and appreciated by all who knew him. For many years he was a conductor on the Y. & M. V. Railroad.

The railroad has lost a tried and tested employee, the church a devoted member and the city a splendid Christian gentleman.

The last rites were conducted by his pastor, assisted by Dr. Hendon of Greenville, under whose ministry Mr. Ross joined the Baptist Church.

The presence of a host of friends from Memphis to New Orleans and the marvelously beautiful floral offerings attested the esteem in which this man was held. The hearts of the membership of the church and of all the people of the city go out to Mrs. Ross in her loneliness. Our prayer is that the

all grace shall be
abundant. The pastor,
—I. L.
—BR—
TO THE BAPTIST
AND LEADING
OF MISSISSIPPI

In The Baptist Record
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W. F. GRAY Bldgs.

all grace shall be her stay and support. The pastor,
—I. D. Eavenson.

BR
TO THE BAPTIST PREACHERS
AND LEADING LAYMEN
OF MISSISSIPPI

In The Baptist Record of April 2, had an article as above headed, and made a request, for those interested in the things set forth in the article to write me. This is the seventh of April and I have only received four letters in regard to it. One from Meridian, one from Itta, one from Clara, and one from McFountain.

Upon careful examination of the article above referred to I notice that I did not make my request as far as I should have. Therefore

will try to set forth clearly the object and reason for asking for endorsement from the brethren who are interested.

I believe that the

time is ripe for a test, but I do not

know it. And the only way that I

know to make the test is to find out

how many pastors and laymen are

interested enough in the movement

to help promote it.

The object of

the movement is to have a meeting

prior to the meeting of the next

Baptist State Convention to draft a

resolution to be offered at the Con-

vention, for and against the things

which are briefly set forth as fol-

lows:

(1) For, the fundamentals of the

faith, and against, Modernism.

(2) For, giving first place to evangel-

ism, and against, majoring on educa-

tion, benevolence, etc.

(3) For, the loyal support of all our good

women in their scriptural places,

and against, their speaking or

preaching to mixed assemblies in

the churches.

(4) For, union meet-

ings among Baptists, and against,

union meetings where other denomina-

tions participate.

The question naturally arises, why

submit such a resolution? Another

question: Will the resolution op-

pose the co-operative program?

I will answer the second question first.

Yes, the resolution will oppose the

co-operative program, for the sim-

ple reason that we believe that un-

der our present system that we have the

scriptural plan of work reversed:

We are now majoring on education,

benevolence, etc.; and minoring on

evangelism. For that reason we

want to hold a call-meeting before

the regular meeting of the Conven-

tion to discuss, not the DESTRU-

CTION of the organized work, but

to find a BETTER plan. Now I

will answer the first question—Why

submit such a resolution? (1) We

believe it is wrong for Baptists to

compromise with Modernism in any

form: either by endorsing it or by

not protesting against it. (2) We

believe it is wrong for Baptists to

spend more money for the training

of the saved than for the salvation

of the lost. (3) We believe it is

wrong for Baptists to endorse pub-

lic speaking of our women in the

churches. (4) We believe it is wrong

to hold union meetings with other

denominations that we know teach and preach heresy concerning the way of salvation.

Now, therefore, if these things are wrong, and if we as a people are endorsing them, or suffering them, or tolerating them without protest, then we know that under the providence of God we can not prosper in our works.

God will not, and—I say it reverently—can not bless His people, when they, and while they are knowingly out of harmony with His revealed plans and purposes. Shall we make this move? Your silence will be taken as an answer in the negative. If you do not want to write me write The Baptist Record for publication.

Really I would prefer that. But if you want your articles published you will have to make them brief.

—J. E. Heath.

Winona, Miss., R. 6.

BR

NORTH EAST AND NORTH WEST

—o—

Our meeting at the Second Church, Tupelo, was a great one. Brother West had all things ready for it. He is a great leader and preacher and God uses him in a great way. His people are happy under his leadership and are growing at a rapid rate. Every organization in the church is functioning and it is coming to its own and is holding high rank in the kingdom of God;

While here I had the privilege of looking on Brother Holcomb at the First Church and found him teaching his W. M. S. the lesson of Joseph as a type of Christ. He made it glow and grow.

We had a trip out to Fulton to see Brother Waters, in company with Brethren West, Holcomb, and Overton, of Baldwyn. This was one of the sweetest-services I ever attended. We met to pray for the restoration of health to Brother Waters. He had called in to be in this meeting his laymen, some of them, four. They were men known of God in Christ and all engaged in prayer and as Brother Waters prayed he most earnestly prayed for the Lord's will to be done, if it took him away and out of the world, it was all right. His absolute resignation to the will of God and happy in it was an inspiration forever.

I called upon Brother Goodrich at Pontotoc and found him entrenched in the life of his church and people in the midst of a great meeting. He is happy in hard work. I learned that he had 175 in prayer meeting a few nights ago.

I was struck with force by the work at Pontotoc, Ecru, New Albany, the two churches at Tupelo, and at Baldwyn. This fine bunch of men lead of the Spirit of God in the kingdom work, and with their deep consecration to the task, that our cause is safe with such men and of course others just like them.

The pastors of Sunflower County are to meet with our church at Drew, Tuesday morning. A fine program will be put on and various discussions of texts of Scripture and the subjects used on Sunday before and the reports of and from each service, S. S., church attendance, B. Y. P. U., etc., Mission days, etc. Our pastors are great fellows,

preachers, leaders, and are brethren Bell of Ruleville, Sturgis of Indianola, Baldridge of Inverness, Walker of Moorhead, Deal of Moorhead, Walker, who has work in the county, also Kinsey, Flowers, Powell of Tutwiler. These are true men and gospel preachers and leaders in a most inspiring way. Sturgis does not say anything about it but his S. S. passes three hundred often and the church attendance is so large that they often beg for room. Walker likewise, at Moorhead. In all of the churches the congregations are growing.

Our revival meeting begins the third Sunday in this month with Dr. W. T. Lowrey to assist us.

—W. R. Cooper.

BR

CORINTH

—o—

The Tate Street Baptist Church at Corinth, Miss., enjoyed a wonderful fifth Sunday meeting. We do not mean in exactly the good old "used to be way", with the basket dinner and spend the day, but we mean that special effort was put forth for the worship of the Lord at the above mentioned church March 29th, 1931, and we feel that our dear Heavenly Father graciously blessed our every effort: Beautiful Gospel melodies were enjoyed, consisting of solo, duets and quartets. The excellent attendance for both morning and evening worship was indeed encouraging, especially to our pastor, Bro. Raymond Butler, who in his usual and impressive way brought to his congregation

two great Gospel messages, the subject for the morning being "Baptism", after which three were added to the church by letter. The evening subject following was "The Lord's Supper", and at the close of this message, which was unusually simple and impressive, the Lord's Supper was observed.

We also feel very grateful to say that on the Sunday just prior to the fifth Sunday, which was our regular preaching day, we had an addition of five members by letter. Each Wednesday evening in our prayer service we have a fine Bible study with different members taking special subjects to tell and our pastor to explain to us, certainly makes it very instructive. Our W. M. S. has a goodly number of active workers and they have been doing a great work for the Master. Our hearts rejoice to feel that the interest is growing in every phase of the work and that the Lord has wonderfully blessed us in the new year thus far and pray for a continuation of His blessings. Pray for us.

—Reporter.

PASTORS' DISCOUNTS
By Louis J. Bristow, Superintendent

—o—
Recently my wife was a patient in your hospital. The bill was presented to me and I paid it in full, thinking that ministers got no reduction. Since then I have been informed from reliable sources that I could have made a substantial saving on the bill because of being a pastor. I did not then ask for the reduction, but do so now, and would thank you for such reduction as I am due."

That is an extract from the letter of a brother beloved. The cashier did not know he was a pastor, and, as he says, he did not tell her. We were pleased to send him a refund.

The pastor's letter touches a vital question in the affairs of the Southern Baptist Hospital. No provision is made by the denomination to give help to anyone, whether pastor or other. The hospital is not paid for—we owe nearly half a million dollars. We have no endowment and we do not receive anything from denominational agencies with which to give charity. Pastors are loyal to the denomination, and we are always glad to give them reduced rates. But when the hospital is required to earn from pay patients enough to pay for the plant, and all its charity besides, how can we do so?

The economic depression universal in this country is making it very difficult for us. Whether we can continue to help pastors is a serious question. Unless we are given the means with which to pay the necessary cost we may not be able to help anyone.

New Orleans.

BR
Helen (aged four): "O me! O-o-o, I'm a sick woman! I don't want to go to Sunday school."

Mother: "Why, Helen, everybody ought to want to go to the Lord's house."

Helen: "It's no use, mother; He's never there."—Baptist Courier.

BR
In the course of the trial the Judge turned to the negro lady on the stand and asked:

"How old are you?"

"Ise seventy-three, Jedge."

"Are you sure?"

"Yass, suh."

"Mandy, you don't look seventy-three."

"Ise sure, Jedge."

After a few moments the trial was interrupted by Mandy.

"Jedge, Ise mistaken about my age being seventy-three; that's my bust measure, suh."—Texas News.

BR
"Which is heavier—a half or a full moon?"

"The half—because the full moon is as light again."

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Thursday, April 16,

PREMILLENNIALISM

It is not essential to salvation to believe, "all that the prophets have spoken" concerning the humility and suffering of Christ at His first coming, and His power and great glory at His second coming; but it is a mark of a healthy spiritual condition. Jesus rebuked the two Emmaus disciples for not believing, "all that the prophets have spoken". Then He said: "Ought not Christ to have suffered these things, and to enter into His glory"? Believing all the prophets have written concerning the second coming and glory of Christ makes a new book out of the Bible.

Those who believe all that the prophets have written are known as "Premillennialist". Every orthodox Jew that heard John the Baptist preach and believed his message, expected the Christ to set up a literal kingdom at Jerusalem and to reign on David's throne and restore all things to Israel. Why did they believe that His kingdom would be literal, and that He would, at that time restore all things to Israel? Their deception was due to one thing: They did not believe ALL that the prophets had spoken. They believed what the prophets wrote concerning His second coming; but were blind toward what they had written concerning His first coming. They missed the most important part. The disciples themselves were blind concerning this most important truth, even after His resurrection; for they ask Him: "Lord, wilt thou at this time restore again the kingdom to Israel"? Notice particularly that the Lord did not rebuke them; neither did He tell them that all prophecies were fulfilled in a spiritual way; but among other things He said to them: "But ye shall receive power, after that the Holy Ghost is come upon you". And on the day of Pentecost when the apostles received the power their eyes were opened to "all that the prophets have spoken". And Peter understood and explained what the prophet David wrote in the sixteenth Psalm. He explained, that David "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his (David's) throne". Now do not throw this paper aside and say: "That is all foolish, for Jesus said to Pilate 'my kingdom is not of this world'." I know, it's true that Jesus said my kingdom is not of this world, but before His lips quit moving He explained to Pilate what He meant by it, when He said, But NOW—"But now is my kingdom not from hence". He did not say, it never shall be, but not now. David's throne is a literal throne and belongs to this earth. David's throne is not in heaven where Christ sitteth on the right hand of the Father, but the geographical location of it is in Jerusalem. Peter then explained, in his second sermon, when Jesus would come to occupy this throne of David, which God had sworn with an oath to give him, and had reaffirmed it to Mary by the angel Gabriel. After Peter explained that Jesus of Nazareth was the Christ and that they had killed the Prince of Life, and that He had risen from

the dead, he then said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began".

Now, it is plain that when the time comes for the nation of Israel to be restored, that God the Father will send Jesus who is the heir to David's throne according to the flesh; and He will come—after having received the Church to Himself—in power and great glory to fulfill "all that the prophets have spoken". Why is it that men do not believe these things? I will venture to prophesy a little myself, I will venture to say, that every true believer in Jesus that will earnestly pray for the guidance of the Holy Spirit in their study of the prophecies with an open mind and heart for the reception of truth will become a Premillennialist "over-night". Why not accept the challenge? Are you afraid of the truth? There is one thing good about it, and that is, to become a Premillennialist gets you out of bad company, for all modernists are Postmillennialist. Why are all modernists—without a single exception—Postmillennialist? It is simply this, and nothing else, they do not believe the Bible.

If you want to enjoy the Old Testament prophets, believe "all that the prophets have spoken".

—J. E. Heath.

—BR—

**NEW TOWNS IN MANCHURIA,
CHINA, GROWING IN THE
KNOWLEDGE OF GOD**
**An Evangelist Reports on Progress
of the Word at a Distant Town
Far Down the Mississippi
of Manchuria**

—O—

It is not possible for us to make more than two visits a year to some of the outstations in the North Manchuria field on account of their distance, some being three hundred English miles from Harbin, but Pastor Yang sometimes also goes to these places, and we constantly receive reports from them.

We have just received a report from one of the more distant outstations, where an earnest young evangelist and his wife went last year. Among other things, Evangelist Hing writes from Kiamusze:

"Due to the evangelist who preceded us having given up the work some time before we arrived, attendance on worship had fallen off some, but now we have from thirty to forty at church services every Sunday. It is encouraging to note the increase in the number of students and school teachers who attend the meetings. There has been an increase in the number attending prayer-meeting, and these seem now to have a better understanding of what a prayer-meeting should be."

"These people had never been in the habit of worshiping the Lord every week with their substance, preferring to make only semi-annual pledges and paying these when most convenient, but we have now inaugurated Sunday morning collections and they seem to like them."

"The Bible classes are well attended. These are conducted at the meeting house and in the homes. There are now some twenty who are instructed and some awaiting baptism. Among these are two school teachers, several pupils, an employee of the Postoffice, and a few leading business men."

"With the weather down to thirty or forty degrees below zero, it is not safe to attempt long trips into the country for fear of freezing to death and it is not easy to get people out to special evangelistic services until the weather moderates some, so we are doing largely personal and class work."

"One of the most interesting enquirers is the head representative of the leading shipping company, a prominent man, part owner of the gold mine opened near here. He has bought a Bible and makes contributions to the Lord's work. The chairman of the Virtue Society, to whom you presented a Bible, is reading it, and is much interested. Another man has offered a piece of land on which he hopes we will be able to erect a church building. His interest in the gospel is a result of Mrs. Hing's visit to his wife."

The evangelist tells of visiting once a week several homes in the town and of writing frequently to church members and enquirers who cannot be reached well on account of severe cold. Some of these are church members and enquirers at small towns across the river in the direction of a coal mine opened a few years ago. As the population of Manchuria increases mines and other enterprises are increasing. Mr. Hing thinks that a church can be organized north of the river in a few years. He plans to make more frequent visits there this spring.

"A general meeting of all the Christians was held a few days past when", the evangelist continued, "tea and cakes were served. It was a kind of love feast." At this meeting it was decided to open a night school for students of the government schools who wish to improve their Chinese and English (Mr. Hing has a good knowledge of English). This will give a number of good contacts with the students and give entrance into their homes. Some of these students have already manifested special interest in the Lord.

So the work goes at these six outstations which form a part of our North Manchuria work. Seven were baptized at Kiamusze on our last visit. Since Evangelist Hing went there conditions are more encouraging, and a larger number will most likely be received on our next visit in the spring when the river steamers begin to run.

We praise the Lord for faithful followers here in China and in the United States who in spite of business depression on both sides of the Pacific make possible continuation of this good work through prayer and sacrificial giving.

—Charles A. Leonard.
Harbin, Manchuria, China.

—BR—

Mr. Carr: "What is the Fifteenth Amendment?"

"Red" Wilson: "I pass."

Mr. Carr: "You're mistaken; you flunk."

Continued from page 13
Ellett, chorister; Mrs. D. O. pianist. We hope to carry on if not better than the past. We regret losing our old president, O. U. Rushing, and chorister, M. U. Rushing. They will be missed by the B. Y. P. U. at Fort Tabor. Mr. Rushing's school closed in a few days and they will go to their home at Clinton. The people are enjoying the B. Y. P. very much and are taking an active part in it. We hope to continue to grow with the election of new officers.

—Secretary-Treasurer
—O—

B. Y. P. U. Study Course
Union Baptist Church has been very fortunate in having a B. Y. P. U. study course which began May 23rd and continued for a week. We took up the study of the B. Y. P. U. Manual, with Rev. A. W. Albert teacher of the Senior class, Clifton Tate, Intermediates, and Earl Clark the Junior class.

We are very grateful to the teachers for their splendid work and we feel sure that every one who attended the course will know how to be a "Better B. Y. P. U. worker".

Nina Belle Kennedy,
Reporter

—BR—
Miriam Padgett: "Something is preying on Red's mind."

Mary Davis: "Oh, never mind; I will die of starvation."

—BR—
"Honey, I'm knee-deep in love with you."

"All right; I'll put you on my wading list."—Ohio State Sun

—BR—
"Did you see much poverty in Europe?"

"Yes, indeed. A good deal, in fact, I brought some back with me."

—BR—
"I hear Jones, the sea captain, is in hard luck. He married a girl he ran away from him."

"Yes, he took her for a mate, but she was a skipper."

—BR—
Feels Like It

"Hear they got a new dentist here," remarked Pete, the corner puncher, on a visit to Bad Man Gulch. "How do you get along with him?"

"Well," drawled Mat, the miner, "he turned the air drill into me, but I escaped before the fool could tamper in the dynamite."

—BR—
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